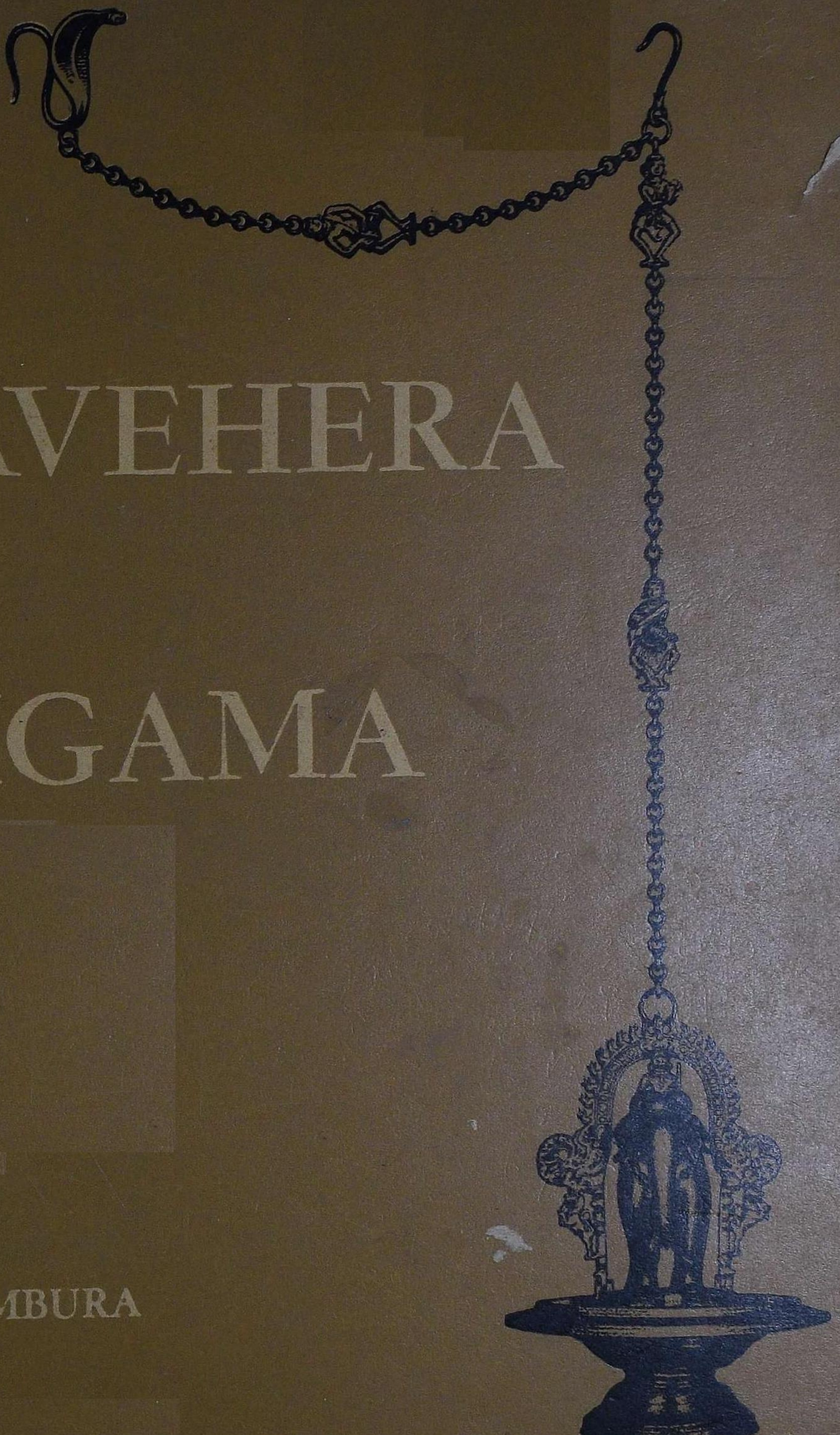
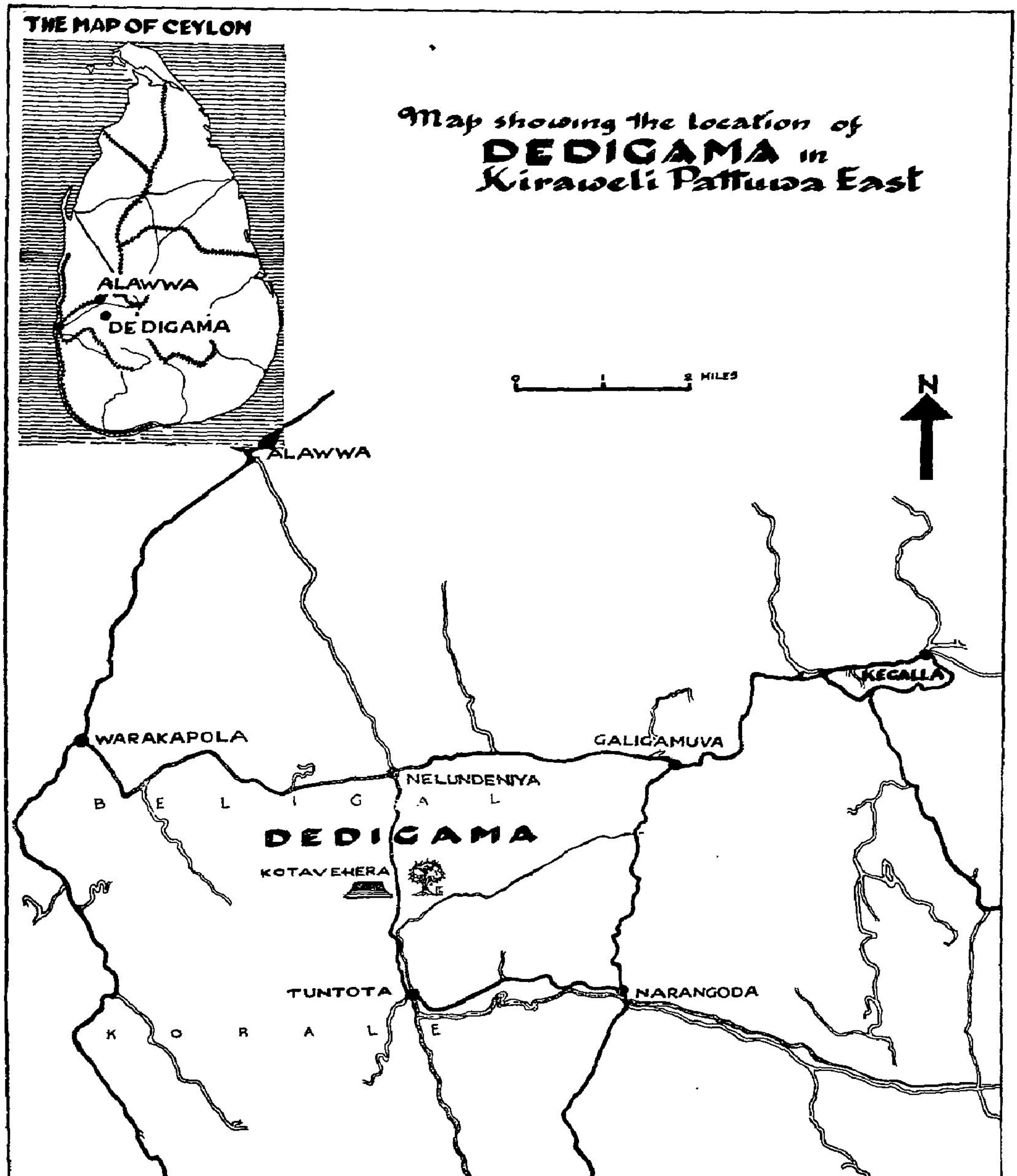


THE KOṬAVEHERA AT DEDIGAMA

C. E. GODAKUMBURA


THE MAP OF CEYLON
ALAWWA
DE DIGAMA
Map showing the location of
DEDIGAMA in
Kiraweli Pattuwa East
0 1 2 MILES
N
ALAWWA
KEGALLA
WARAKAPOLA
GALIGAMUVA
NELUNDENIYA
B E L I G A L
DEDIGAMA
KOTAVEHERA
TUNTOTA
NARANGODA
K O R A L E

MEMOIRS OF THE
ARCHAEOLOGICAL SURVEY OF CEYLON

VOLUME VII

THE KOṬAVEHERA AT DEDIGAMA

BY

C. E. GODAKUMBURA
M.A., Ph.D., D.Lit. (London)

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CONTENTS

	Page
PREFACE	1–2
BIBLIOGRAPHY	3–4
CHAPTER I—HISTORICAL	5
CHAPTER II—ANTIQUARIAN NOTICES	18
CHAPTER III—EXPLORATION	25
CHAPTER IV—EXCAVATION	27
CHAPTER V—SMALLER STUPA	46
CHAPTER VI—CONSERVATION	52
LIST OF PHOTOGRAPHS	55
LIST OF PLANS	61
INDEX	63

PREFACE

In my section of the *Report of the Archaeological Survey of Ceylon for 1951*, I wrote, " A full account of excavations at Dādigama will be published separately " (Report cited, page G. 33). From the time of the publication of that *Report* onwards students and scholars of archaeology as well as those generally interested in the history and antiquities of the Island have been pressing me to fulfil my undertaking. Nevertheless it was not feasible to write up the account until the excavation of the entire monument, the exploration of its environment and all conservation work were completed. In 1951, no one was able to guess even the number of relic-chambers the *cetiya* contained—not to speak of the discovery of an older edifice covered within it. That year we had come across only two chambers, the first and the second or central one. We had not even sighted four out of the eight satellite chambers around the latter chamber (*garbha*).

In September, 1953, I was released on grounds of public policy to be with the University of London for one year ; but the period was repeatedly extended, and I returned to Ceylon to resume duties in the Department of Archaeology only on January 26, 1959. Meanwhile Mr. D. T. Devendra, who acted in the post of Assistant Archaeological Commissioner, excavated the eight satellite chambers around the central *garbha* in 1954. The Archaeological Commissioner, Dr. S. Paranavitana, completed the excavation of the lowermost *garbha* in 1955.

The excavations of chambers were not yet over. Conservation of the exposed terraces and the semi-dome of the *cetiya* was being carried out, and in 1958, during the course of clearing of the base mouldings of the *cetiya* for purposes of conservation, structural remains of a building which were later on found to be those of an older dagoba were discovered (*see* page 46). This dagoba also had to be fully investigated, and its chambers were excavated in 1960. Thereafter the mounds near the *cetiya* were excavated and examined (page 54). The conservation of the *cetiya* and the smaller dagoba, and the waterproofing of the top surface of the *cetiya* were completed by the middle of 1967 ; and then only was it possible to release the account for publication.

The preparation of plans for the publication and the collection of photographs were often delayed, due to the heavy day to day work of the Department, particularly in various items of conservation, and the restoration of Protected Monuments, a number of which were undertaken during the recent years. Nearly all draughtsmen and photographers of the Department have taken part in this work. The wall paintings of the central relic chamber illustrated in plates LIX and LX were drawn by a draughtsman from memory. The figures disappeared quickly with their exposure to light. I have no personal knowledge of their accuracy.

As regards the finds, I was short of time to give an exhaustive account of them. These, however, are exhibited in the site-museum established for the Koṭavehera. My intention was to describe the objects with adequate illustrations in a detailed guide to the Dedigama Archaeological Museum. It is my earnest hope that this publication will be straightaway undertaken by the Assistant Keeper in charge of that Museum.

On page 28, at the end of paragraph one, I have pointed to the possibility of the small dagoba on the levelled plateau of the truncated dome being rebuilt after its first construction. Since there was no evidence of a firm foundation of this structure, it may also be possible that the original builders failed to complete the top surface of

the *cetiya* with a small *stūpa*, and crude attempts at constructing one in uniformity with similar edifices may have been made by local people at later times. I have also said that the brick stand described and illustrated on page 29 may be taken to be a model of the *cetiya* as the architects of King Pārakramabāhu the Great conceived it. If this surmise is accepted, the reliquary which was placed on it could have been meant to represent the small *stūpa* on the top surface of the *cetiya*. At most, the model may have been only an ideal, but the projected plan would not have been carried out, as the building of such a monument in that large size would have been structurally impossible seeing that the materials used were brick and mud mortar.

It is not possible to mention by name all the site supervisors, draughtsmen, photographers, skilled workers and others who assisted me with the exploration of the area and the excavation and the conservation of the monuments under discussion. My sincere thanks go to all of them, and it is hoped that the edifices will be preserved with their historic features. The villagers of Dedigama and the district displayed a great deal of enthusiasm in their relics of the past. One tends to be sentimental in cases like this and imagine that some amongst this folk are lineally descended from the days of Great Parākrama. It is their representations to the government against the removal of the antiquities from their home that made the local museum possible. They even thought that some evil might befall the village if such an act was committed.

I am deeply beholden to Dr. S. Paranavitana, the Archaeological Commissioner, who entrusted this assignment to me in 1947, and helped me with advice from time to time, even after he had relinquished his post as Head of of the Department. In spite of numerous research items he had in hand, Dr. Paranavitana was so kind as to read through the manuscript of this monograph and offer useful suggestions.

Mr. M. H. Sirisoma, B.A. (LONDON), Publication Assistant, helped me in the tedious task of preparing the index.

C. E. GODAKUMBURA
Archaeological Commissioner.

Office of the Archaeological Commissioner,
Colombo 7, Ceylon.
August 1, 1967.

P. S.

A few months after the typescript of this memoir was sent over to the Government Printer, I retired from the post of Archaeological Commissioner. I had the opportunity of reading only the final proofs of the volume, and it was not possible for me, without causing much trouble and difficulties to typesetters, to insert all the references to photographs and plans in the body of the text, as I would have liked to make. I trust, however, the readers of the monograph will not be greatly inconvenienced by their absence, because the plates are fully described.

C. E. G.

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March 29, 1969.

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CHAPTER I

INTRODUCTION

Position

DEDIGAMA[1] (Dädigama) is a large and thickly populated village situated in the Kiraweli-pattuwa (Kīraväli-pattuva) East in Beligal-korale of ancient Satara-korale now included in the modern District of Kegalla within the Province of Sabaragamuwa. Nelundeniya, which is a hamlet of Dedigama, is at the 41st mile-post on the Colombo-Kandy highroad, and Veheravatta, that area of the village where the Koṭavehera, the Sūtigharacetiya of the twelfth century, the monument under discussion and the local bazaar are situated is two miles further on the Tuntoṭa road which branches off to the right, that is, towards the South, at Nelundeniya. There were other approaches to the village from the West and the South in ancient times, and these are still in use. The central portion of Dedigama, which would have contained the dwellings of the original settlers, around which the village would have grown is a hollow plain surrounded by hills with narrow passes, and the locality would have afforded natural protection for its dwellers. This advantageous geographic position led to the conversion of Dedigama into a city to be the home of royal princes, and at times of political disturbances in history it became the refuge of the royalty or the nobility; and it was the capital of provincial kinglets, and at least of one paramount sovereign of Ceylon.

Legend and Early History

Local tradition connects Dedigama with the legends of Gajabāhu I (A.D. 112–134) and his famous General Nīla.[2] Literary references too go back to a very early date. The village, or later city, of Dedigama known in Sinhalese literature as Dätigama, Dädigama or Däḍigama appears to be identical with Kīravälla of certain historical documents, and texts like the *Rājāvaliya*.[3] The village name Kīravälla is still preserved in the name of the division (pattuva) in which Dedigama is situated, the Kīraväli-pattuva. Very often a Korale or pattuva gets its name from the most important or one of the important villages or cities in the division as, for example, we have in the Satarakōraḷe itself, Beligal-kōraḷe from Beligala, and Walgam-pattuva from Walgama. The Kīravälla tradition refers to old times. According to the *Rājāvaliya*[4] when Prince Danta and Princess Ranmalī[5] brought the Tooth Relic of the Buddha to Ceylon, King Kitsirimevan (A.D. 303–331)

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[1] This is the spelling in the *List of Villages in the Province of Sabaragamuwa.* Names of villages, divisions, etc., are spelt as found in the *Village Lists* and other official documents where such exist, with the phonetic transcription within brackets where necessary. Less known names are given in the phonetic transcription only.

[2] For the story of Gajabāhu and Nīla see *Rājāvaliya* (Pemānanda's edition, 1926, pp. 45–46 ; and B. Gunasekera's, 1911, pp. 33–34 ibid. translation, 1900, pp. 45–46). The iron club of Gajabāhu was believed to have been buried near Koṭavehera (see below).

[3] See below p. 15 the story of the marriage of King Parākramabāhu VI.

[4] *Rājāvaliya,* ed. B. Gunasekera, Colombo, 1911, p. 37 ; ibid. translation, Colombo, 1900, p. 53, Pemananda's ed. p. 51.

[5] Pali : Hemamālā.

prepared a residence for the prince and the princess at Kīravälla in Beligal-kōraḷe, and bestowed great favours on them. This is the earliest mention of the village or the division, so far available, in historical writing. Whether the stories are authentic or not, they point to very early occupation of these fertile valleys by the ancestors of the present Sinhalese people.

Early Settlement

There is positive archaeological evidence to support the local and literary tradition that the locality had been populated by the Āryan speaking immigrants to Ceylon in quite early times, and there were settlements of some importance. There are early inscriptions in the Brāhmī script going back to pre-Christian centuries in sites not far away from this village. Of such sites in the eastern division of the Kiraweli-pattuva of Beligal Korale itself we have Leṇagala (L 3/44)* and Salgala (L 3/38). Still closer to Dedigama in the Kandupitipattuva of Beligal Korale there are Yaṭaha-leṇa (I 23/46) and Vävakanda at Aṭugoḍa (I 24/57). In the Otarapattuva of the same Koraḷe are found Hunuvela-vihāraya (I 23/37), Māmpiṭa (I 23/46) and Ranwala (I 23/30). The spread of these inscriptions shows that they have come up to this area from the western coast through the southern tributaries of the Maha-oya and the northern tributaries of the Kelani (Kälaṇi)-gaṅga. Those who advanced up to Dedigama would have come down south through Rāgala-oya and Nelundeniya-oya or gone up north along Gurugoḍa-oya and Dedigama-oya. In the South-West corner of the village there is an ancient cave called Strī-pura which has legends connected with it.

The fragment of a stone pillar [1], bearing an *attāṇi* immunity grant of about the tenth century is used as a supporting post of the paddy barn of a former local chief headman (Raṭēmahatmayā) of Beligal-koraḷe who has his residence in the village within site of the Veheravatta. The preserved portion of the writing contains what may be the part of the name of a village. The existing lines are too few to make out any names of localities or persons connected with the grant.

Classical Names

Before narrating the history of Dedigama, we may digress for a while to examine the Pali equivalents of the Sinhalese name Dätigama or Dädigama. In the *Mahāvaṃsa* [2] it is Puṅkhagāma. The portion of the chronicle where this name occurs, that is the story of King Parākramabāhu the Great (A.D. 1153–1186) beginning from his father Mānābharaṇa, may have been written about the twelfth century. The other Pali equivalent is Jātigāma, and this term is used in a Pali *sandesa* poem, the *Vuttamālā* of the fourteenth century [3].

Let us first examine the form Puṅkhagāma. The Sinhalese translators of the *Mahāvaṃsa* [4] in the latter part of the nineteenth century and early this century have equated Puṅkhagāma to Piḷagama. This has arisen, I believe, through some current tradition regarding the birth-place of King Parākramabāhu the Great. There is no literary or archaeological evidence in support of this translation.

* One inch per mile map references.

1 ASI, No. 573.

2 *Mhv.* ch. LXI, v. 26 ; ch. LXII v. 18 ; ch. LXXIX, v. 61.

3 See below.

4 Sumangala and Batuwantudave, D. H. S. Abhayaratna and Simon de Silva.

Before we discuss the archaeological evidence in support of the claim of Dedigama as the birth-place of the great king, we may show that on literary evidence also Puṅkhagāma is a correct equation of the Sinhalese Dätigama as was the practice of Pali writers of the period. The rare Pali word *puṅkha* occurring in the *Asadisa-jātaka-vaṇṇanā* of the *Jātakaṭṭhakathā* is translated in the Sinhalese *Jātaka-pota* [1] by the word *pagiliya.* Thus for the Pali " taṃ gantvā purimakaṇḍa-puṅkhe paharitvā nivattitvā " we have " ē hīya palamu vidi hiyē pagiliyē väda gena. " The older commentarial Glossary [2] (*gäṭapadaya*) of the Pali *Jātaka-aṭṭhakathā* gives the Sinhalese interpretation of the Pali phrase *puṅkhe paharitvā* by *pagiliya dätte pähära.* [3] Here we have the Pali *puṅkha* being equated to *pagiliya* and further to *dätta,* as even at that time the meaning of the word *pagiliya* being somewhat obscure. In the narrative of the same story of Prince Asadisa in Guruḷugōmi's *Dharmapradīpikā* [4] also we have " ē hīya gos paḷamu vidi hīyehi hī-dättehi pähārā navatā-piyā " [5] employing *hī-dättehi* where the *Jātaka-pota* has *pagiliya.* Thus the equation of *däti* to *puṅkha* is justified, and Puṅkhagāma is undoubtedly an equivalent of Dätigama, the older form of Dädigama.

The later Pali form Jātigāma of the fourteenth century is apparently a new translation at a time when the etymology and meaning of the name Dätigama were forgotten. It is also apparent that the chronicle, the *Mahāvaṃsa,* was not being continued at the time, and the word Puṅkhagāma would not have been available to the author of the *Vuttamālā.* The form Ñātigāma [6] is only a misreading of the slab-inscription of Bhuvanekabāhu at Dedigama, and this reading may have been influenced by the form Jātigāma. The Sanskrit equivalent Jātigrāma occurs in the interlinear inscriptions which are to be attributed to the reign of Śrī Parākramabāhu VI of Kotte (A.D. 1412–1467).[7]

Now we come to the story of King Parākramabāhu the Great, as it is related in the *Mahāvaṃsa.* On the demise of King Vijayabāhu I (A.D. 1055–1110), Prince Mānābharaṇa, the eldest son of princess Mittā (sister of King Vijayabāhu) by a Pāṇḍyan prince was appointed *uparāja* of Jayabāhu who succeeded to the throne. [8] Vikramabāhu, son of Vijayabāhu I was at Mahānāgahula (Mānāvulupura) in Rohaṇa at the time ; and when he heard of the events at the capital, Polonnaruwa, he came there, having had on his way to fight several battles with his rivals. On Vikramabāhu's arrival Jayabāhu fled to Mānāvulupura, and Mānābharaṇa to

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[1] 12th–13th century.

[2] About the 11th century.

[3] *Jātaka-(aṭuvā) gäṭapadaya,* ed. Harumalgoḍa Sirisumangala, pt. 2, 1925, p. 124, ed. D. B. Jayatilaka, Colombo, 1943, p. 128.

[4] About 11th century, ed. Dharmārāma, 3rd ed. Peliyagoda, 1915, p. 205.

[5] Compare with phrase from *Jātaka-pota* cited above, p. 343.

[6] Bell, *Kegalla Report,* pp. 84–85 (see below).

[7] Paranavitana, " Princess Ulakuḍaya's Wedding " in *University of Ceylon Review,* Vol. XXI, No. 2, October, 1963. See below p. 15 for quotations.

[8] Nicholas and Paranavitana, *A Concise History of Ceylon,* Colombo, 1961, ch. XI. Also *Mhv.* ch. LXI.

Puṅkhagāma. The latter, (Mānābharaṇa) dwelt at Puṅkhagāma under the name of Vīrabāhu. Puṅkhagāma was included at the time in the division of the kingdom called Dakkhiṇadesa, the southern country.

Prince Mānābharaṇa and his consort Ratanāvalī had only two daughters, Mittā and Pabhāvatī and they had no son. [1] The prince then made over the whole administration of the kingdom to his ministers, and withdrawing into solitude prayed for a son. One night, as he camped in the temple of the king of the gods (Devarāja), he was promised a mighty son who would bring glory and fame to his family. The chronicle says, " At daybreak he awoke full of joyful excitement, and the best of men betook himself to Puṅkhagāma " :

Pabujjhitvāna saṃjātapītivego 'tha rattiyā
vibhātāya tato Puṅkhagāmaṃ gañchi naruttamo [2]

Later, in the fifteenth century, Śrī Rāhula Mahāthera of Toṭagamuva in his *Sälalihiṇi-sandeśaya* gives the credit of the gift of a son to Queen Ratnāvalī to God Vibhīṣaṇa of Kelaṇiya :

Bisovaṭa paḷamu Ratnāvali nam soňduru
sahatuṭa devu himi diväsin kuluṇu piru
me Lakaṭa isuru vī Pärakum raja-kumaru
paḷakoṭa kimeka oba soňda teda bala maharu [3]

" . . Prince Perakumbā, whom our Lord, well pleased,
And with divine eyes full of kindness, gave
. . To fair Queen Ratnamāli in time past,
This Lankā's chief become, what need to tell
The Majesty's good, great, and glorious power " [4]

The old sannaya-translation to the poem adds that Queen Ratnāvalī whose name occurs here is the daughter of King Vijayabāhu the Great, and wife of King Mānābharaṇa. [5] We may, therefore, assume that it was at Kelaṇiya that Mānābharaṇa had his beautiful and encouraging dream, and the next day early at dawn he started off for Dedigama. It will be seen in the sequel that there was a highway of importance between the two places. [6]

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[1] *Mhv.* ch. LXII.

[2] Ibid. v. 18.

[3] Ed. Dharmārāma Thera, 5th edn. Kelaniya, 1925, v. 104.

[4] Translation by W. C. Macready, Kollupitiya, 1865, v. 103.

[5] *Sanne* accompanying Dharmārāma's edition : Mahalu Vijayabāhu nam rajjuruvangē duvū Mānābharaṇa rajjuruvanṭa bisōvū Ratnāvalī nam bisovunṭa. .

[6] See under *Vuttamālā*.

This son of Mānābharaṇa and Ratnāvalī, born through the grace of God Vibhīṣaṇa of Kelaniya, who was to be the future Parākramabāhu the Great saw the light of day at Puṅkhagāma, a village also destined to be of considerable political importance even in the present century. The chronicle says that after Parākramabāhu became Mahārāja he built in the province of the Yuvarāja, that is Dakkhiṇadesa, among other monuments, the Sūtigharacetiya, one hundred and twenty cubits high, on the site of the house where he was born at Puṅkhagāma :

Sake sūtigharaṭṭhāne so Sūtigharacetiyaṃ
Puṅkhagāmamhi kāresi vīsaṃ hatthasatuggataṃ [1]

Translators have taken this verse to mean that the *cetiya* was built at the spot where the house in which the king's birth took place actually stood. They have taken *Puṅkhagāmamhi* as a separate locative singular and translated the word by " in Puṅkhagāma ", and taking *sūtigharaṭṭhāne* separately they rendered it by " on the site " or " at the spot. " It must be borne in mind that the idiom of this part of the *Mahāvaṃsa* bears a close resemblance to Sinhalese syntax, and *sūtigharaṭṭhāne* can be taken as standing in apposition to *Puṅkhagāmamhi*, qualifying the latter. Taken thus we are able to translate the two words 'at Puṅkhagāma where was the house of his birth.' Thus the translation of the full verse will read, " He erected the Sūtigharacetiya, one hundred and twenty cubits high, at Puṅkhagāma, where the house of his birth was. " The evidence obtained during the excavation and the conservation of the Sūtigharacetiya in the discovery of a smaller *stūpa* within the larger *cetiya*, and the results of the examination of the traditional names of localities in the village of Dedigama also go some way to support the present interpretation of the stanza.

In the twelfth century we saw Dedigama as the occasional residence of some of the provincial rulers of Dakkhiṇadesa. In documents connected with the history of the temples of gods (*devāla*), the name *Dadigama* (which is only a variant spelling of *Dädigama* or *Dätigama*) occurs among the royal capitals in this part of the country. A MS copy of the *Devanītiya* [2] lists the following : Kuruṇägal-nuvara, Beligal-nuvara, Däḍigan-nuvara (sic) Māyādunu-nuvara [3] and Daṁbadeni-nuvara (sic), when introducing the accession of King Paṇḍita Parākramabāhu at Daṁbadeṇiya in 1783 of the Buddhist Era (A.D. 1240). It will be noticed that these seats of kings were not far from each other. Other texts [4] relating to worship at (*devāla*) temples also carry similar references to Dädigama. In the fourteenth century Dedigama was the capital of a paramount sovereign of Ceylon, that is, King Parākramabāhu V (A.D. 1344–1359). This king is eulogized in two contemporary poems,

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[1] *Mhv*. ch. LXXIX, v. 61.

[2] MS supplied to the writer by M. M. Podinilame, Gonnāna, Kitulgala, with his letter dated 15.9.1963.

[3] This is Ambulugala in the Kegalla District.

[4] MS copies and oral tradition.

the *Tisara-sandeśaya*[1] in Sinhalese and in *Vuttamālā-sandesa-sataka*[2] in Pali. (See below.) The Copper-plate grant of the Medawala-vihara in the Kandy District[3] belonging to the eighteenth century, but which incorporates historical material of an older period, speaks of news concerning the state of disrepair of that temple being reported to a king of the city of Dedigama (*Dädigam-nuvara*) and it is recorded that the king heard the message in the royal assembly (*rājasabhayehi*).[4] According to the document under discussion, this was sometime after the treacherous murder of King Parākramabāhu IV (A.D. 1302–1326) by Bōdā Māpā, and the king of Dedigama mentioned in the Medawala document must be Parākramabāhu V. This is further attested to by the fact that the completion of the *vihāra* was reported to the king when the king was seated on the royal throne at Gampola, and the latter must be Bhuvanekabāhu IV (A.D. 1341–1351) who exercised joint sovereignty with the king of Dedigama.[5]

Literary Descriptions

The *Tisara-sandeśaya,* the oldest existing Sinhalese *sandesa* poem in its nearly complete and original form, purports to carry a message through a swan from Devinuvara in the extreme south of Ceylon to a king of Dedigama, who bore the name of Parākramabāhu. D. B. Jayatilaka who edited this poem with a historical introduction took this king to be Parākramabāhu V, and internal evidence contained in the poem alone supports his identification. The author, a bhikkhu of Devinuvara, says that he was engaged in prayer to God Upulvan of that city to protect this king who was his friend. The work contains a poetic account of the city, along with the description of the monastery there (vv. 141–150). The eulogy is conventional, yet it testifies to the importance of the city as a royal residence during the time.

The royal seat of Dedigama and King Parākramabāhu are thus introduced in one of the opening verses of the *Sandeśa* :

tuṅgu manarambā belen' adahasa lesna
räka deraṇambā Dätigam-pura disna
imi Pärākumbā naraniňduhaṭa tosna
mamitura embā danvava mē asna (*v.*6)

" O my friend, give this message to His Royal Majesty King Parākramabāhu, who flourishes in the city of Dätigam protecting according to his pleasure the Mother Earth through the prowess of his captivating and mighty arm. "

[1] Ed. D. B. Jayatilaka, 1935 : (*TisS.*).

[2] In the " Library of Sinhalese Classics " pt. 1. Granthārṇavaya (1), ed. A. M. Gunasekera, pp. 169–188. (*VmsS.*).

[3] *EZ.* Vol V, No. 48, line A7.

[4] Ibid. p. 472.

[5] It is also possible that on the demise of Bhuvanekabāhu IV, Parākramabāhu V made Gampola his capital.

The message-carrying swan tarries for a while at Doravaka, a village of great importance in the same Kōraḷe, and proceeding through a pleasant and lovely forest region comes to a hamlet by the name of Ällākola where there was a *bō*-tree worthy of notice. Then the bird arrives at Dedigama, the verbal account of which is cited here at some length :

äti yam siri täneka vū lesini babaḷanā
sitiyam äti noyeka rudu soňduru vimaninā
bäti-pem tunuruvana äti sata nitora vanā
Dätigam-puravaraṭa vadu mitura situ menā (*v*. 140)

mituru saňda epura siri pasasnā vadan pas-kän (*me*) *tā savan sada*

" Friend, with a joyful mind, enter the great city of Dätigam, which is resplendent through countless stately mansions containing various paintings (in them) as if the splendour of the whole world had gathered together into one place ; and where constantly reside people full of love and devotion towards the Triple Gem.

And my good friend, deck your ears with these ornaments, namely, the words with which I eulogize that city. "

gäṁbara agaḷa mevulen pun-kuṁbu teneni
nitora sobana mahavē sīman-irini
epura aňgana naḷalata dun talā väni
pavara gopura siri daku ma-mitura naňdini (*v*. 141)

" My friend, observe with pleasure the glory of that majestic city-gate, which is like a *tilaka* ornament in the forehead of that lady, namely, the city, whose parting of hair is the ever beautiful highway, whose waist-girdle the deep moat, and whose full breasts the 'full-pots' (symbols of fortune). "

Here is a quatrain describing the damsels sporting in the city which is followed by :

bäňda täna täna dada leḷa-dena nelēyā
pata piḷibimbu piḷimiṇi-käṭa-telēyā
bäsa suragaňga sililehi suvimalēyā
tosa keḷanā väni surasiňdu-kälēyā (*v*. 143)

" The reflection of flags hoisted all over and fluttering by the breeze when fallen on the crystal mirrors appear like the hosts of Devas and Siddhas sporting happily in the pure waters of the Heavenly River whither they have descended. " In a *double entendre* the poet likens the city to the ocean :

samata äduru rasa piri saňda sak susiru
anata bujaňga isi-min diyagosin-ituru
mahata guruḷu-dada vē mutumiṇi sapiru
satata epuravara ḍalaniňdu eka ayuru (*v*. 144)

3—CP 1742

" Eternally that city is like the ocean. In the city there reside learned teachers : it is full of enjoyment; it is the abode of pretty women and numberless sportive youths, and also of countless sages; it echoes with the shouts of victory, flags carrying the *garuḍa* symbol are hoisted over the highway; it overflows with pearls and gems, just as the ocean is surrounded by the great rocks, it is full of water, it contains the moon, chanks and flutes; in it live Ananta and many a large fish; it resounds with the waves and water; it is the abode of Great Viṣṇu, it is also full of pearls and gems. "

In the city there was a monastery, the constant abode of virtuous monks. Prosperous ministers in their riches comparable to the God of Wealth had taken up their residence here. There were huge elephants and swift-footed horses. The city was crowded with the fourfold army. In that prosperous city of Dedigama flourished King Pärākumbā.

The *Vuttamālā-sandesa-sataka* which is known by its abridged form *Vuttamālā* is a Pali Sandesa in one hundred and two stanzas written by a candidate for the priesthood who lived in a *pariveṇa* called Gatāra which was evidently at Dedigama during the time. The author was a nephew (sister's son) of Vilgammuḷa Mahāsāmi. The poem purports to be a message from Dedigama to Kelaniya and opens with an ornate description of *Jātigāma* which is another Pali equivalent for *Dädigama.* The eulogy of the city is followed by a praise of King Parakkamabhuja who is designated a Rājādhirāja.[1] We cite a few extracts from these accounts.

sotthi'ddhībhūpatimhā vibudhamadhukarāsevanappaṅkajamhā
nānābhogākaramhā vaṇijamudupaṇītāpaṇoghākulamhā
bhūmitthīsekharamhā vipulasiridhanīrājamantissaramhā
vijjāsindhū'dadhimhā manujasuradumā Jātigāmappuramhā (v. 1)

" By that city of Jātigāma, which is a divine tree for its residents, where there are prosperous and majestic rulers of the earth, and with lotus in the form of the city is resorted to by the bees, namely, the good people, which city is crowded with shops kept by gentle merchants of noble birth who are mines of manifold wealth, which city is the cluster of flowers worn on the head of the Earth-Lady, in which city dwell kings and their ministers, which city is like the ocean to receive the rivers of learning. "

pākārasāravalayi dhavalī visālī
ādiccavaṃsapabhavassa narādhipassa
nakkhattarājakulato thirabandhavāya
tassūpadāya pahitā paridhī'va bhāti (v. 3)

" The white and firm city wall shines like the circle of rays sent by the lunar race (family of the King of Stars) in order to make firm the connection with this king arisen of the Solar race. "

yassa nekavidhayodhavāhinī
suṃsumāranikarehi saṅkulā
bhāti mettasalilena pūritā
cakkacakkaputhudigghikāvalī (v. 4)

[1] King of Kings.

" In that city abundant with wealth, full of compassionate people, and crowded with hosts of soldiers, the row of large oblong ponds forming the moat shines with its waters which are infested with crowds of crocodiles. "

The account of the city continues : the high mansions with their gabled roofs, and flags hanging from them. At the entrances to the city are decorated gateways (*toraṇa*). There are mighty huge elephants and swift white horses. The five-fold music resounds like the noise of the ocean. Special mention is made of the beautiful arecanut groves. That city with many hills and amidst which the royal palace resembles the Mahāmeru, is resplendent like the Milky Ocean. There lives king Parakkamabhuja :

itthambhūtavibhūtibhārabharite tasmiṃ padhānodite
sāmantajjagatindamoliratanālisevipādambujo
bhūsento ratanattayaṃ samakuṭe katvāna cūḷāmaṇiṃ
lakkhīvāsabhujo Parakkamabhujo rājādhirājā ahu (*v.* 17)

" In that renowned capital city which was thus laden with the weight of riches, there was a king of kings who was the abode of the Goddess of Wealth, (namely) Parakkamabhuja, whose feet were served by the bees, in the form of the crown gems of subordinate rulers, and who adorned his head with the Triple Gem, just as he did with the royal crown. "

In that city there was also a *vihāra* establishment (*assamabhūmipado*),[1] where students learnt the words of the Buddha. In the monastery gardens grew areca trees with blossoming flowers, coconut palms laden with fruits, crowds of *campaka* trees with flowers like flames of fire and mango trees bearing sweet fruits. The *bō*-tree is compared to a dark cloud. Here lived monks of high rank of both the village and forest fraternities. The *mahātheras* of the former section listed are : Upalantaramūla (Galaturumuḷa),[2] Senāpatimūla,[3] Mahānettapāsādamūla[4] and Sarogāmamūla (Vilgammuḷa).[5] Following are the names of the *mahātheras* of the austere forest-dwelling sect : Mahāvanaratana,[6] Dhammakittika[7] and Mahābhuvanekabhuja.[8] Above all of them there was also the Saṅgharāja whose name is not mentioned. We may assume that even if all these foremost theras of the time did not live constantly at Dedigama, they had their residences in the capital. The poem ends with a prayer to God Vibhīṣaṇa of Kelaniya for the protection of King Parakkamabāhu and his council of ministers.

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[1] *VmsS.* v. 31.
[2] Ibid. v. 42.
[3] Ibid. v. 43.
[4] Ibid. v. 44.
[5] Ibid. v. 45.
[6] Ibid. v. 47.
[7] Ibid. v. 48.
[8] Ibid. v. 49.

King Parākramabāhu of line 4 (now lost) of Alavala-amuṇa Rock Inscription also has been now taken to be Parākramabāhu V of Dedigama.[1] Moreover we have been able to learn recently the circumstances which made Parākramabāhu V who is eulogized in the above *sandeśa* poems to leave his seat of government at Dedigama. We give here a summary of the evidence discovered by Paranavitana from some of the interlinear records indited between lines in certain lithic inscriptions of Ceylon.[2]

Alakeśvara, the tenth of that name, mentioned in the Kitsirimevan-Kelaṇiya Inscription, had a son by the name of Vīra Alakeśvara. The latter blinded his father who was lord of Rayigama and was about to kill Niśśaṅka Alakeśvara, his father's sister's son who was the heir to his father's principality. While Vīra Alakeśvara was at Rayigama, Niśśaṅka Alakeśvara betook himself to Martāṇḍam, that is, to Ārya Cakravartti and received his help. Now king Parākramabāhu V of Dedigama had taken the side of Vīra Alakeśvara.[3] Niśśaṅka Alakeśvara and Ārya Cakravartti advanced on Dedigama and defeated Parākramabāhu V's army. The battle cost Vīra Alakeśvara his life. Parākramabāhu fled to Rohaṇa and having resided at Magulmahavihāra for sometime went to Jāva, that is, Tāmraliṃga in the Malay Peninsula.[4]

Parākramabāhu VI

Even after Parākramabāhu V's flight to Rohaṇa, Dedigama continued to be the seat of provincial rulers. Ṭhakura, a Rajput prince, the descendant of a son of Bhīma, the Caulukya king of Gujarat and a daughter of Vijayabāhu III of Dambadeniya (A.D. 1232–1236) was in the service of Parākramabāhu V of Dedigama and went along with him to Rohaṇa. When king Parākramabāhu of Dedigama went to Jāva, Ṭhakura came as *maṇḍalikarāja* of Ratnapura under King Bhuvanekabāhu V (A.D. 1372–1408). A son of the provincial ruler of Ratnapura, also Ṭhakūra by name, governed the kingdom of Jātigrāmapura as a *maṇḍalika*

[1] Paranavitana, " Laṅkātilaka Inscriptions " in *University of Ceylon Review*, Vol. XVIII, No. 192, January–April, 1960, p. 39.

[2] " Princess Ulakuḍaya's Wedding " in *University of Ceylon Review*, Vol. XXI, No. 2, October, 1963, pp. 103–137 with plate and genealogical tables.

[3] Op. cit. p. 119. Parākramabāhur-j-Jātigrāmapure rājyaṃ kṛtvā Vīra-Alakeśvarasya pakṣaṃ gṛhītvā Āryyacakravartti-Mārttāṇḍena yuddhaṃ kṛtvā parājito Rohaṇaṅ=gatvā—" His son, Parākramabāhu, (residing) in Jātigrāmapura, took the side of Vīra Alakeśvara. waged war with the Āryyacakravartti Mārttāṇḍa, and was defeated. (He) went to Rohaṇa

[4] For *Jāva* or *Jāvaka* see Paranavitana, *Ceylon and Malaysia*, Colombo, 1966, pp. 129–130.

of Parākramabāhu VI (A.D. 1462–1467). This Ṭhakura's daughter, Svarṇṇamāṇikyā (Ranmäṇikē) was taken in marriage by king Parākramabāhu. Thus the royal family of Dedigama was again connected with the imperial throne of Ceylon.[1]

The new findings of Paranavitana through these unique records conform the statement of the Sinhalese historical text, the *Rājāvaliya*,[2] which says that Śrī Parākramabāhu of Kotte had a princess brought from Kīravälla, and consecrated her his chief queen. So far it was taken by scholars and readers of historical texts that the Chief Queen of King Parākramabāhu VI came from an unspecified village in the Kīraväli-pattuva, although some guessed that her home city was Dedigama.[3] We now see conclusively from the recently read inscriptions that the Queen of King Śrī Parākramabāhu came from nowhere else but from Dedigama, and we also know her name to be Ranmäṇikē (Skt. Svarṇṇamāṇikyā). And we know her royal ancestry also.

Bhuvanekabāhu VI

During the long reign of King Parākramabāhu VI extending over half a century, the principality of Dedigama would have enjoyed peace and prosperity, and Dedigama would have had a place of importance, being the home-town of the Chief Queen. If there were any trouble from the hill country it was easily warded off by the Yuvarāja, who was no other than the Emperor's own brother, with his seat of government at Ambulugala only eleven miles to the East of Dedigama.

On the demise of Parākramabāhu VI, Jayavīra Parākramabāhu, son of the sovereign's daughter Candravatī who was better known by her title Ulakuḍayadevī, succeeded to the vacant throne of Kotte. Jayavīra's reign was short, and Sapumal Kumārayā, who had been adopted as a son by Parākramabāhu before the birth of his grandson, came with his army from Jaffna and ascended the throne as Emperor of Kotte under the title Bhuvanekabāhu VI (A.D. 1470–78). A large part of the kingdom was not loyal to Bhuvanekabāhu, and his reign was full of troubles and disturbances. The revolt which followed Bhuvanekabāhu's accession is called the *siṃhala-peraḷiya* or the *siṃhaḷa-saṃge* and in this the people of Dedigama along with the rebels of Satarakorale appear to have sided with the opponents

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[1] Some of the inscriptions in Sanskrit relating to the princess of Kīravälla read :

(i) Parākramabāhu-rājasya mahiṣī Svarṇṇa-māṇikyā tu Jātigrāmapure Rājaputra-Ṭhakurasya duhitā. "The Queen of King Parākramabāhu, Svarṇṇamāṇikyā (Ram Māṇike), is the daughter of Rājaputra Ṭhakura of Jātigrāmapura (Dädigama)". "Princess Ulakudaya's Wedding", p. 123.

(ii) Parākramabāhu-mahārājas tu . . . Jātigrāma-pure Rājaputra-Ṭhakurasya duhitaraṃ Svarṇṇamāṇikyām saṃvāhya Candravatīñ ca Purandarañ ca janayitvā sthitaḥ.—"The great king Parākramabāhu . . . wedded Svarṇṇamāṇikyā, the daughter of Rājaputra Ṭhakura of Jātigrāmapura (Dätigama) and begot Candravatī and Purandara." Ibid. pp. 133, 134.

[2] Ed. B. Guṇasekara, p. 47, Ibid. translation, p. 68. W. Pemānanda Bhikkhu, Colombo, 1926, p. 65: Kīravällen bisō kenekun gennavā aga-mehesun koṭa . . . .

[3] Note what Bell says (*Kégalla Report*, p. 83) : "Śrī Parākrama Bāhu VI, married a princess from Kiravéli Pattuwa, and not improbably of Dedigama, at this time a Royal village."

of the king. This fact is attested to by a stone-slab inscription of King Bhuvanekabāhu VI in his ninth year which is now set up near the *bō*-tree in the Rajamahavihāraya of Dedigama situated in front of the Koṭavehera. According to the Inscription King Bhuvanekabāhu VI came personally to Dedigama and it was from there that he brought the Four Korales under his authority. This shows that up to this time Dedigama would have been considered a fit and safe place even for the temporary residence of the king. Disturbances around Dedigama are recorded to have been settled, but along with the granting of amnesty, which is the subject of the inscription, further troubles beyond in Uḍaraṭa are also alluded to here.

We find Dedigama under the name of Kīravälla continuing as the home of royal families at the end of the fifteenth and the beginning of the sixteenth century. *Rājāvaliya* tells us that two brothers of King Dharmaparākramabāhu (Parākramabāhu IX A.D., 1491–1513), Śrī Rājasiṃha and Vijayabāhu lived at Menikkadawara. The brother-in-law of Śrī Rājasiṃha was a chieftain of Kīravälla (Kīravälle Mahārālahāmi). At the death of Śrī Rājasiṃha and his queen, Vijayabāhu [1] married a princess from Kīravälla and also adopted a prince whom he brought from that place. [2] As Vijayabāhu later became king of Kotte, Dedigama again had the honour of being the home of the Queen.

The Portuguese built forts at Menikkadawara and Holombuwa near Dedigama in the sixteenth century. The Sinhalese are also reported to have erected a stronghold at Dedigama. [3] It would be of interest if an account of Dedigama could be traced in a Portuguese *Tombo*. [4] The *Vittipot* [5] also do not mention any names of royal officers or soldiers from Dedigama although they contain lists from Beligalkorale and Kīraväli-pattuva. The *Nampota*, which is attributed to the eighteenth century and to an author who lived not far away from Kandy, includes Dedigama among the names of villages and towns with sacred sites in them, along with certain other places in the area. The passage runs Bisōvela, Dädigama, Arandara, Dorávaka, Maḍabaḍaviṭa.... All these are places of historical importance in the area. This shows that at least the Buddhist vihāra at Dedigama would have been remembered by the people of the Kandyan kingdom as a foundation dating back to ancient times. Up to the end of the Sinhalese kingdom in A.D. 1815, Dedigama

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[1] This was King Vijayabāhu VI of Kotte (A.D. 1509–1521).

[2] *Rājāvaliya*, ed. B. Guṇasekera, Colombo, 1911, pp. 50–51; ibid. translation by B. Guṇasekera, Colombo, 1900, pp. 72–74.

[3] Paul E. Pieris identifies "Bidigas" of Queyroz with Dedigama, see *Portuguese Era*, Colombo, 1913, Vol. I, p. 334, and p. 571. See also Father Fernao De Queyroz, *The Temporal and Spiritual Conquest of Ceylon*, translated by Father S.G. Perera, Colombo, 1930, Book 3, p. 532.

[4] The writer has not been able to trace the name of the village of Dedigama in the account of KIRAVELI PATTUVA 1614, by P. E. Pieris, published as Pt. 4 of the *Journal R. A. S.* (Ceylon), Vol. XXXVI (No. 100, Dec. 1945).

[5] For example, collection by A. J. W. Marambe. Also a MS of *Hatarakōraḷē Vitti*, dated Śaka 1669 (A.D. 1747).

was a *gabaḍāgama* of the kings of Kandy, and paddy fields in the village were set apart for the benefit of the sovereign. The sowing extent of the fields was nine *yāḷa* and twelve *amuṇa*, administered under two sections Uḍabāge and Pallēbāge (Ihaḷavela and Pahaḷavela) under two *gamarāla*-chiefs.

British Period and after

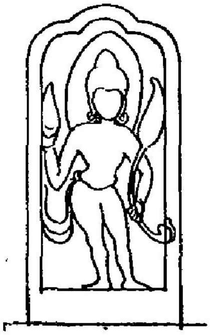
Dedigama remained a Royal Village up to the end of the Kandyan Kingdom in 1815. In the early British times the village would not have witnessed the changes that were rapidly taking place as it lay out of the highways, and being protected by ranges of mountains as was pointed out at the beginning. The British advanced to Kandy along the road which went through Ruvanwella, Arandara, Iddamalpana, Hettimulla and Attapitiya. This left Dedigama to the north. The new highway from Colombo to Kandy built by the British passed through Nelundeniya, a suburb of Dedigama, leaving the main village to the south. However, Dedigama, being the largest village in Beligal-korale, retained its importance. It was the residence of the Raṭēmahatmayā of the Kōraḷe for many years. There was a rural court and a local school, which soon became bilingual, that is, teaching English in addition to the mother tongue, and this at a time when very few rural schools in Ceylon taught English.[1] Outside the District, however, Dedigama was hardly known, not even when the *Tisarasandeśaya* was prescribed as a text book for some Teacher's Examinations. The name of Dedigama came to be in the news when one of the fifty seats of the State Council of 1931 was named after Dedigama, and the occupant of that seat was elected Speaker of the Council. In the later delimitations for Parliamentary seats also, Dedigama continues to enjoy prestige of being the centre of an electorate, though gradually reduced in size, and the occupant of the seat has been Minister for Agriculture, and Prime Minister several times.

[1] The writer was told by some senior villagers of the place in 1947 that the residents of the locality themselves got the Education Department to give up English, as they did not want the rustic youths to speak that language.

CHAPTER II

ANTIQUARIAN NOTICES

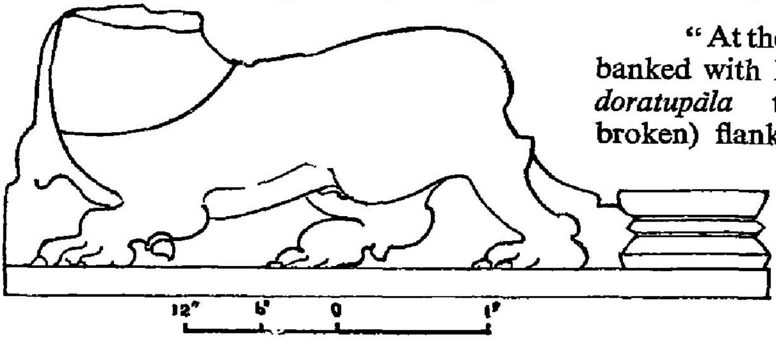
THE first notice of antiquarian interest concerning Dedigama which we came across is an entry in the Diary of the Assistant Government Agent [1] of Kegalle, Mr. F. H. Price, who had visited the village on December 17, 1886. He writes, " At Dedigama there is a fine vihārē which is said to have been founded by King Sri Bhuvaneka-Báhu 1275 A.D. (circa). A stone pillar has an inscription, apparently Dewanágara characters, which are fortunately quite legible. A mile further on are the remains of a large dágaba, which is said to have been erected in the thirteenth century A.D. by King Vijaya Báhu III. Quantities of old bricks lying about. I asked the people to have the ruin cleared of jungle, and they promised to see to the work being done. " [2] We are able to gather from this account that the Slab-inscription of King Bhuvanekabāhu VI, which is now at the premises of the modern vihāraya in front of the Koṭavehera, was not at that site when Mr. Price visited the village. It was about a mile away, but he does not say in which direction of the cetiya, nor does he name the land where it was found.



The next accounts are from H. C. P. Bell, Archaeological Commissioner, who was stationed at Kegalle. In his first comprehensive Report, which was on the Kegalla District [3] he describes Dedigama as follows: [4]

" Two miles off the Colombo-Kandy road at Neḷundeṇiya, near the 40th mile. Dedigama was a royal village, and, as the ruined dágabas testify, a place of some note in early times. According to the " Kurunegala Vistare, " Gaja Bāhu I (109-131 A.D.) abandoned Dedigama-nuwara when he erected the buildings at Beligala.

" The present viháré premises are small, and are situated on a strip of garden land surrounded by paddy fields. The vihārē iteslf is built on stone piers, type [5] No. 2. The interior images and paintings have been restored within modern times.



" At the back is a *bodhi-maluwa* banked with loose stones. Two small *doratupāla* terminals (one now broken) flank its steps. Against its front face on the right is placed a well-carved stone *vyāgra,* in full round, but the head has been broken off at the neck. This and the " guard stones " are probably relics of the ancient city.

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[1] Until recently an Assistant Government Agent was in charge of Kegalla District, and the Provincial Government Agent (of Sabaragamuva) was at Ratnapura.

[2] Bell, *Kégalla Report*, p. 29.

[3] Ibid. (see Bibliography s.v. Bell, H. C. P.).

[4] Ibid. p. 29.

[5] See Bell, op. cit., p. 17.

"To the left of the platform is a stone pillar, 5 ft. by 1 ft. 7 in., inscribed on two sides with a Sinhalese *gal-sannasa*, a good deal weather-worn, but to be read with some difficulty. It records the grant to the temple of one amuṇam of paddy land by Bhuvaneka Báhu VI [1464-71 A.D., or VII, 1534-42 A.D.] of Kótté. The extent of land possessed by the temple is still exactly an amuṇam, and the resident priest was not a little pleased to find his right confirmed in stone.

"Within a hundred yards of the vihārē, but in no way connected with it, is a large brick-built thūpa, now covered with trees and undergrowth. The dágaba was never completed, and is still known as *Kota Vehere* (short dágaba). Measurements make the slope all round 59 ft. and the diameter of the truncated cone 203 ft., showing that the dágaba was carried up to about half its projected hemispherical height. In the vicinity, apparently of much the same age, are one or two smaller dágabas.

"These dágabas were undoubtedly freely drawn on by the Portuguese for the erection of the forts at Menikkaḍawara and Holambuwa, as in more recent times by the neighbouring villagers, to build their house and garden walls. Bricks are at a discount within some miles, and the supply is virtually inexhaustible."

We shall have occasion later on to comment on the association of Gajabāhu with Dedigama, and other matters raised in this account. What Bell says here about the contents of the inscription of Bhuvanekabāhu VI is somewhat surprising when we consider that he has fairly well read, edited and translated it on pages 83-84 of this same *Report*. It may be that the present part was written first and sent to the printer.

Comparing the Koṭavehera of Dedigama with a dagoba of the same name in another village in the same district Bell writes :

"Of *stúpas*—those massive domical tumuli built of regular brick courses familiar at Anurádhapura—two of much the same size exist : one at Dédigama, in the Kiraweli Pattuwa of Beligal Kórale, the other at Déliwala, in the Walgam Pattuwa, Kinigoḍa Kóralé. Both are styled Koṭa Vehera, or "squat" dágaba. That at Déliwala is 213 yards in circumference at its base, and appears to be of solid earth thinly faced with brick. It was nearly completed to the tee. The Dédigama stúpa, more substantially built, was never carried much, if at all, above half the contemplated height of its bell body. Where work ceased, cross measurements of the level surface give a diameter of 203 ft. with a slope of 59 ft. from the ground level. At neither dágaba are there traces of offsets." [1]

There will follow other comparisons between the two Koṭavehera dagobas. [2] The results of archaeological observations at Deliwala as compared with Dedigama also will be stated. [3]

A. M. Hocart, Archaeological Commissioner, in one of his "Archaeological Summaries" contributed to the *Ceylon Journal of Science* describing some of the Ceylon Topes he had examined writes of the Koṭavehera dagobas at Dedigama and Deliwala thus :

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[1] Bell, *Kégalla Report*, p. 18.
[2] See pp. 20 ff.
[3] See pp. 20 ff.

" At Mr. Codrington's request I inspected Dädigama tope (Beligal I ; 1/23/ 62) which is one of those claimed to be the tope set up to mark the birth place of Parākrama Bāhu the Great (*Mhv.* LXXIX, 61). Though not as large as the great Anuradhapura and Polonnaruva topes it belongs to the colossal type. That type, as far as our present information goes, is confined to the archaic and to the Polonnaruva periods (Vol. I, 91, 166 ; II, 3ff.). The bricks are very regular in size, so they must have been specially made. The size is roughly 11 5/8 in. × circ. $2\frac{1}{2}$ in.

The greatest variations are :

length $11\frac{1}{2}''$ to $11\frac{7}{8}''$ (one only $12\frac{3}{8}''$) ;
breadth $5\frac{3}{4}''$ to $7\frac{1}{4}''$ (two 5″) ;
thickness $2\frac{1}{8}''$ to $2\frac{7}{8}''$.

One brick was found lying about $14\frac{7}{8}'' \times 9\frac{1}{8}'' \times 5\frac{1}{4}''$. It was doubtless used for some special part such as the pinnacle.

" The bricks are thus not of the archaic size (I, p. 2) ; but they are very near to the whole bricks of the Polonnaruva period generally (I, p. 3) and the Lankātilaka in particular (Memoirs II, 12). In spite of the numerous buildings of the Polonnaruva period, however, it is still difficult to assign a definite size owing to the extensive use of older materials, and what we tentatively put down as Polonnaruva size may very well be eleventh century. However, that may be, Dädigama tope certainly belongs to somewhere about Parākrama's time. Mr. Codrington deals with this tope in an article on page 135.

" Another claimant is Dälivaḷa (Kinigoḍa 4 ; I/19/51) near Raṁbukkana. Nothing unfortunately can be made of this tope as it is now : the facing is nowhere visible nor could any whole bricks be found, in fact there is remarkably little brick for a tope of its size. On the other hand, much stone rubble is visible on the slopes, and one can only suspect that the core consisted of rubble with earth and only the facing was brick (Cp. I, p. 44). Locally it is ascribed to Daḷupatissa or Däḷiyātissa, the Dāṭhopatissa of the *Mahāvaṁsa* ; if this were correct the colossal tope would have extended right into the seventh century, but we want better evidence than local tradition to establish such a fact. Tradition is usually to be treated with respect, but we must be sure that it is real tradition ; there are so many wild identifications of recent date that spread like wild fire. " [1]

H. W. Codrington later on contributed an article entitled " Two Dāgabas of Parākrama Bāhu I " to the same journal[2]. Following is his account here of the Koṭavehera of Dedigama ; in writing which he has cited verses 60, 61 of *Mahāvaṁsa*, Chapter LXXIX.

Sūtighara Cetiya at Punkhagāma

" This *dāgaba* was built by Parākrama Bāhu I on the site of the room in which he was born in the village Puṅkhagāma. Its height was 120 cubits.

" The king was born in the Sub-king's country, then governed by his father Mānābharaṇa or Vīra Bāhu (*Mhv.* LXII; LXIII 42). This principality has been shown to lie south of the Kalā Oya in the present North-Western and Sabaragamuwa

[1] Hocart, *CJS*, Sec. G. Vol. II, Dec. 1928—Feb. 1933, pp. 84–85,
Ibid. pp. 135—136.

Provinces (*J.R.A.S., C.B.*, XXIX, No. 75, p. 62 ff.). In these two Provinces I have only been able to trace two dāgabas approaching the required height. One is at Däḷivala north of Raṁbukkana, the other at Dädigama. Both are described in Bell's *Report on the Kegalla District*, pp. 29 and 38.

"The Däḷivala *dāgaba*, known as Koṭa Vehera, has a circumference of 640 feet ; the slope from the summit is 112 feet. Its local attribution to Däḷiyā Tissa may be due to the name of the village.

"The Dädigama *dāgaba* also bears the name of Koṭa Vehera, the upper part having disappeared ; the bricks probably were used by the Portuguese for the construction of their neighbouring fort at Meṇikkaḍavara. But Mr. Bell was of opinion that the *dāgaba* was never completed. He writes (op. cit. p. 29) : 'Measurements make the slope all round 59 feet, and the diameter of the truncated cone 203 feet, showing that the *dāgaba* was carried up to about half its projected hemispherical height.' This height was some 115 ft.

"The *dāgaba* is built of whole bricks, similar to those of the Polonnaruva period. So far there is no improbability in attributing it to Parākrama Bāhu I. In 1886, however, Mr. F. H. Price, Assistant Government Agent, was told that it was built by Vijaya Bāhu III. There seems to be no certainty in the local tradition, as when the writer was in charge of the Kägalla District Gaja Bāhu was the reputed founder.

"Dädigama was a Royal Village down to the end of the Kandyan kingdom. In the fourteenth century it was the seat of Parākrama Bāhu V ; the *Tisarasandeśaya*, addressed to that prince, calls it Dätigama, and the contemporary *Vuttamālā*, Jātigāmapura. The Sinhalese name, however, is rendered in the local inscription set up by Bhuvanaika Bāhu VI by N̆ätigāma. In the absence of conclusive evidence I am inclined to identify Dädigama with Puṅkhagāma, if the fourteenth century name is the equivalent of Jätigrāma, 'birth village.' It will be noted that the height of the Däḷivala and Dädigama *dāgabas* is somewhat less than that of the *dāgaba* next described." [1]

In spite of above comprehensive and documented accounts, when the Raṭemahatmayā made representations that the local Buddhist priests should not be allowed to tamper with the monument or repair it, Hocart has reported that the dagoba was of no interest to the Archaeological Department. [2] However, Paranavitana, acting as Archaeological Commissioner in November 1933, took action to bring the Koṭavehera under the provisions of number 1 of the regulations under Section 43 (1) (a) of the Buddhist Temporalities Ordinance of 1931. [3] Paul E.

[1] Hocart, *CJS*, Sec. G. Vol. II, pp. 135–136. The other dagoba which Codrington described is the Ratanāvalī Cetiya at Khīragāma.

[2] Letter by Archaeological Commissioner to Assistant Government Agent, Kegalla, dated 5.11.1927.

[3] "The Antiquities Ordinance" came to being only in 1940.

Pieris, the Public Trustee, supported this proposal of the Acting Archaeological Commissioner.[1] In order to give effect to this proposal, the mound of the dagoba alone being held by the Crown, some land on which the base of the dagoba stood was acquired from private parties. It would be of interest to quote in full Paranavitana's memoranda[2] to the Minister of Education regarding the reservation of the Koṭavehera.

Reservation of Koṭavehera at Dädigama

"At Dädigama, in the Kīraväli Pattu (East) of the Beligal Korale in the Kegalle District, there are the ruins of an ancient *dāgäba* of colossal size, now known as Koṭavehera. The *dāgäba* does not seem to have been ever completed and a large quantity of bricks from this monument has been utilized in the construction of the Portuguese forts at the neighbouring villages of Mäṇikkaḍavara and Holambuva. Nothing is known for certain about the history of this dāgäba ; but Mr. H. W. Codrington, late of the Ceylon Civil Service, has put forward a hypothesis that this *dāgäba* is to be identified with the Sūtighara Cetiya, built by Parākramabāhu the Great at the spot where he was born. So far as the available evidence on this subject goes, Mr. Codrington has given cogent reasons to make his theory plausible ; but it cannot yet be taken as definitely proved.

"The *dāgäba* is being used for religious worship by the villagers and a small shrine room has been built near it at the instance of the incumbent priest of the neighbouring temple.

"In September last year, the priest started to clear the debris round the *dāgäba* with a view to renovating it and wrote to the Assistant Government Agent, Kegalla, for permission to do so. This letter was referred to me with the report of the late Raṭēmahatmayā of Beligal Korale recommending that the priest be not allowed to carry out the work unless plans be approved by the proper authorities. On the assumption, that this *dāgäba* is private property, I recommended that the Hon'ble the Minister for Home Affairs be requested to proclaim this monument as one to which the regulations under Section 43 (1) (a) of the Buddhist Temporalities Ordinance, 1931, published in the Government Gazette of December 9, 1931, shall apply, and notifications to this effect were sent accordingly to the Hon'ble the Minister by the Government Agent, Sabaragamuva.

"The Public Trustee, to whom these notifications were referred, found out that though the adjoining land is private, the *dāgäba* mound itself belongs to the Crown and therefore suggested that the *dāgäba* might better be made a reservation. Both the Government Agent, Sabaragamuva and the Hon'ble the Minister for Home Affairs have adopted this suggestion and the matter was referred back to me for re-consideration. As my original recommendation was made when I was not aware of the fact that the *dāgäba* mound belonged to the Crown, I have myself fallen in with the views of the Public Trustee, and have taken the preliminary measures necessary for the proclamation of this site as an Archaeological Reserve.

[1] Public Trustee's letter of 31.1.1934 to Govt. Agent, Ratnapura.

[2] Dated 11th October, 1934.

"It is the central mound of the *dāgaba* alone which belongs to the Crown. Its courtyard and even parts of the three basal platforms, which are now buried in debris, come within private land. If the *dāgaba* is to be reserved, it is essential to include its courtyard and its adjuncts within the reservation, and for this, the acquisition of some portions of land belonging to the villagers is necessary. The owners of these lands have no objection to the acquisition, and the villagers in general favour the idea of the proper maintenance by the Government, of the *dāgaba*, provided that all reasonable facilities are allowed for religious worship.

"I have got our requirements at the site demarcated, and a Crown Requisition has been forwarded to the Government Agent, for its survey. The whole extent of the proposed reserve at this site comes to nearly four acres. The Government Agent now reports that the acquisition of the privately owned lots will cost approximately Rs. 1,090. I am of opinion that these lots should be acquired and the whole site proclaimed as an Archaeological Reserve.

"It is doubtful whether the survey of the site and the acquisition proceedings can be completed before the end of this financial year. If, however, it could be done before that time, this expenditure can be met from Sub-head 5, of the votes of this Department, and supplementary provision for a corresponding amount may be made if found necessary for the carrying out of the programme of works for which money has been voted under this sub-head."

Thereafter steps for the acquisition of all the land as was considered necessary at the time were taken and when objections were made in certain quarters, at one stage the Archaeological Commissioner (A. H. Longhurst) "saw no sound reason for action by the department" and added "that the ruined dagoba in question was of no architectural value and of no definite historical interest". He said that nothing was known regarding its origin or history beyond Mr. H. W. Codrington's hypothesis that this dagoba may be the Sūtighara Cetiya built by King Parākramabāhu to mark the spot where he was born. He concluded his letter wilh the statement that "the monument was of doubtful archaeological interest.[1]"

Mr. R. S. V. Poulier, Assistant Government Agent of Kegalla pointed out the historical importance of the village itself quoting also the authority of the *Tisara-sandeśaya* edited by the Hon'ble Sir Baron Jayatilaka. He went on to say, "People of Dedigama regard it with pride (Dedigama is a royal village) and are anxious for its preservation. They fear that it might be spoilt unless brought under governmental control." Commenting on this Longhurst made a report and it is very appropriate to cite it here.[2]

"I inspected this ancient monument on the 9th June, 1936, and found the ruined dāgāba known as the Koṭa Vehera an immense mass of decayed brickwork about 500 feet in circumference and evergrown with rank jungle growth. It is

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[1] Archaeological Commissioner to A.G.A., Kegalla, 19.1.1936.

[2] A.G.A., Kegalla, to Archaeological Commissioner, 30.4.1936.

obvious the structure was never completed and it is of no architectural interest. Nothing is known concerning its authentic history but it is regarded locally as a place of considerable sanctity and religious worship is still performed. From an archaeological point of view, the only thing to do in a case of this kind, would be to excavate the mound and ascertain what antiquities, if any, it contains, but although the monument is Crown property, such a course would be strongly resented by the Buddhists and rightly so, as the monument is still in use as a place of worship. Therefore, since the monument cannot be regarded as of any archaeological value, no subvention by this Department seems necessary or wise and I would suggest that it be handed over to the priests in charge of the Dedigama Rajamahavihara and that they be permitted to restore or rebuild the ruin so as to adapt it to modern requirements since it is of no interest from an archaeological point of view. " [1]

In spite of these conflicting views it was decided by the authorities to acquire the site of the Koṭavehera and constitute it an Archaeological Reserve.

R. Aluwihare (now Sir Richard) who conducted the acquisition inquiry has forwarded an extract from his Diary which refers to a mound in close proximity to the Koṭavehera.

" Close to the Dagoba there is a mound which I was told is the traditional site where King Gaja Bahu who led a successful military expedition to India is supposed to have buried his magical wand known as " Yakadawa. " [2]

With the passing of the " Antiquities Ordinance, " No. 9 of 1940, the Koṭavehera mound (1 acre, 1 rood and 7.3 perches) was deemed to be an archaeological reserve under section 33 (2) of that Ordinance, being an area of Crown land reserved for archaeological purposes before the date in which that Ordinance came into operation. In February, 1941, a narrow strip of land of 1 rood and 39.4 perches [3] around the dagoba mound was acquired from private parties and at the same time compensation was paid for plantation in the Crown land at the base of the dagoba. The excavations undertaken at the site in 1947 necessitated the extension of the reserve, and an area of 1 acre, 1 rood and 30.9 perches [4] was added in 1953 and a further area of 3 roods and 15.7 perches [5] in 1954. In this process of acquisitions two mounds in close proximity to the cetiya, one the Yagadā-goḍälla [6] referred to earlier, which is on the South-West of the cetiya, and a similar but lower mound on the South-East were included in the reserve. We shall have to refer to these mounds later on as we describe the excavations.

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[1] Archaeological Commissioner to the Minister of Education, 11.6.1936.

[2] A.G.A. Kegalla to Archaeological Commissioner, 5.5.1938.

[3] Acquisition notice *Govt. Gazette* of June 22, 1934.

[4] Acquisition notice *Govt. Gazette* of December 4, 1953.

[5] Acquisition notice *Govt. Gazette* of May 21, 1954.

[6] See p. 28 (below).

CHAPTER III

EXPLORATION

THE proposed identity of the village of Puṅkhagāma, and of the Sūtigharacetiya had yet to be verified, when private parties again began to show interest in rebuilding the dagoba in early 1947. On the 17th of September of that year the present writer assumed duties as Assistant Archaeological Commissioner, and the field assignment made to him by the then Archaeological Commissioner, Dr. Senarat Paranavitana, included research into the history of the Koṭavehera of Dedigama, and the area wherein it was situated. This involved a thorough exploration of the village and its neighbourhood, and the excavation of the cetiya mound—first clearing the monument of debris, and then excavating the mound itself.

Inspections of the site were made in early November, 1947, and the clearing of debris which covered the base of the mound on the eastern side was begun on the 7th of that month. Spare time was devoted to the exploration of the village for sites containing archaeological remains or localities with ancient traditions. It seems fit here to recount the result of these explorations before we come to the account of the excavations themselves.

The Rajamahavihāraya is situated in an area of slightly high land amidst paddy fields to the East of the Koṭavehera across the Tuntoṭa road. This temple belongs to modern times, and even for the site itself, there is nothing to indicate that it is ancient. The slab-inscription of King Bhuvanekabāhu, mentioned earlier, and a piece of stone sculpture, being a fragment of the figure of a lion, are placed under the *bō*-tree. The villagers said that these stones were brought from elsewhere, but no one was definite about their original provenance.

Further away from the temple, across the paddy fields is the residence of the Raṭemahatmaya. The inscribed fragment of the tenth century referred to elsewhere is one of those that support the paddy barn in these premises. It is also not known from where this piece of pillar also came.

There are localities and sites in the village with names indicative of historical associations. A piece of land situated to the East of the Nelundeniya-Tuntoṭa Road, and not far off from the Raṭemahatmaya's residence goes by the name of Māligātänna, " the Palace grounds. " No remains of buildings are found on the surface and perhaps this is so as they may have been of timber construction. Another site about half a mile south of the Cetiya is also known by the same name of Māligātänna. There were a few stumps of stone pillars here, possibly the remains of the buildings occupied by royalty.

There are also a few sites with mounds in which are found broken bricks of the old type usually in peices. One such land is Jayalat-kanda, " the Conqueror's Hill ", which lies about a mile to the North East of the Veheravatta. No excavation

was done here, but the evidence of brickbats shows that there have been buildings here. The name itself has a historical significance.

A more extensive site is the Gal-ṭām-ōviṭa or the Tārāgoḍälla, which is about a mile away from the Koṭavehera to the South on the Tuntoṭa road. Trial excavations were carried out here. The foundations of some buildings were exposed. The name Gal-ṭām-ōviṭa may have come from stone pillars which have stood there until recent times. The name Tārāgoḍälla, is obscure. Could there have been a fane of Goddess Tārā here, as there was one at Doravaka nearby ? Or is this a wearing away of the name Gatāra, by the loss of the first syllable ? The author of the *Vuttamālā* lived in a monastic establishment called Gatāra-pirivena, which in all probability was at Dedigama. The size of full bricks found at the Tārāgoḍälla are as follows : 14½″ × 8″ × 2½″ and 8½″ × 7½″ × 2″. The very same sizes have not been found among the full bricks recovered from the Koṭavehera.

CHAPTER IV

EXCAVATION

The Clearing of the Base of the Cetiya

THE first step in the excavation was the clearing of the base of the dagoba mound. Later on excavation into the mound itself was taken up before the clearing of the base was over. We shall here begin with an account of the work of clearing bare the base of the dagoba with the terraces.

In November and December, 1947, debris was removed on the eastern side laying open a sector of 105 feet. A trench 6 feet wide was cut in the southern side. Measurements of the cetiya were made, taking data from the cleared sectors. According to measurements taken earlier in 1947, before the bases were cleared, the circumference was 780 feet, and the height 38 feet. A number of full bricks were collected and their dimensions noted (see tables).

A noteworthy find was a coin of a king by the name of Parākramabāhu found among the debris in the trench on the southern side 3 feet above the original ground level in the debris.

In the year 1951, debris covering the southern side of the dagoba was removed. On this side the first two *pesāva* terraces were found to be in a fairly good state of preservation, but the third had been broken in several places. It was quite clear that the dagoba had not been completed. Not only was any plaster absent as on the eastern sector, but there were also steps built of brick on the *pēsāva*-mouldings up to the semi-dome. These brick-built steps were evidently those used by the builders to climb up as they built the cetiya. The work had been stopped even before these temporary steps were removed. Neither had the grounds (*maḷuva*) been levelled on this same side, a closed drain running southwards built of brick was also uncovered. Among the debris on this side were found two copper coins, one of Sāhassamalla (A.D. 1200-1202), and the other of the Chola king Rājarāja III (A.D. 1216-1246).

In the same year a trial trench was cut on the western side. Here also the two lower *pesāva*-terraces were found to be well-preserved, and on these were some masons' marks, probably those used to take the dimensions. A large quantity of local potsherds were collected. There were also two fragments of Chinese porcellaneous stoneware, having a light celadon glaze with a slight crack, probably from a large Kang jar. They have been identified as Sung Pottery of the tenth to the twelfth centuries (A.D. 960-1230).

When measurements of the dagoba were taken at this stage, the circumference was found to be 804 feet, and the height 47 feet.

The investigations produced conclusive evidence to the effect that the dome of the dagoba was not completed. The statement in *Mahāvaṃsa*, that it was 120 cubits (i.e. 180 feet) high only indicates that the intention of Parākramabāhu I was to build it to that height, and the compiler of the chronicle would have got his information from the court records at Polonnaruwa and not from the monument at Dedigama. Those who executed the building operations have decided in favour of another type of building, that is, to have a flat surface on top and build a small dagoba in its centre. The impossibility of completing the huge dagobas planned on a colossal scale, such as the Demaḷamahasāya at Polonnaruwa, and the Ratnāvalī-cetiya at Yudaganāva must have led to the evolution of this type of building. On the levelled surface of the top of the Koṭavehera there had been a small dagoba, 31 feet square, and only the platform of the dagoba had remained, and brick-bats were heaped on it. It was noticed that the base of this small dagoba was off the centre of the cetiya. This indicates a possibility that of the small dagoba having been rebuilt, perhaps more than once, after it had been originally constructed.[1]

Excavations for the removal of debris on the southern, the south-eastern, the north-eastern, and the northern sectors of the *stūpa* were undertaken during the year 1952, and the basal terraces were completely exposed on these sides. Details of the *pēsāva*-mouldings were noted, and comparisons made with other similar dagobas. A large quantity of potsherds was collected on the *maḷuva*-grounds. These were extensively spread on the southern sector, where the stepped up structure to climb up to the cetiya was located. It was possible that the workmen had huts on this side. The oblong mound called the *yagadā-goḍälla*, reputed to contain buried in it the iron club of King Gajabāhu, is also to the south-west of the dagoba. This mound is only a heap of earth, gradually raised up as the dagoba rose high, and was used by the workmen to get up to the dagoba and carry the building materials. In order to dispel the doubts of the local population a trench was cut across the mound and nothing but earth mixed with rubble was found. To the south-west and north-west of the dagoba were also found the remains of two kilns used for baking the bricks for the edifice. The kilns have been conserved. The bricks found in the kilns are similar to those used for the main structure.

Excavation of the chambers

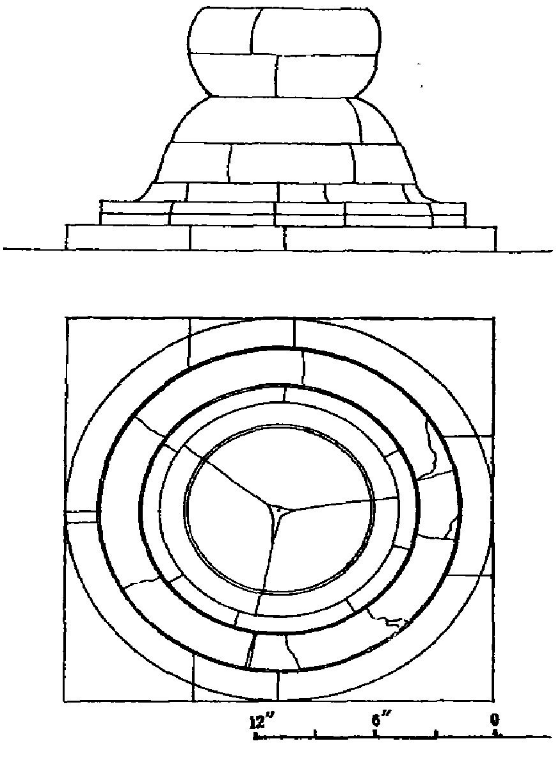
The most important and instructive operation carried out in connection with the archaeological explorations at Dedigama was the opening of the chambers of the cetiya. In previous excavations at dagobas this had not been always possible, particularly in view of the belief that sacred relics are buried in them. Where a dagoba has been excavated into, if at all, no full record has been made. Several objects that have been buried in relic chambers of dagobas are available, but nothing is known about their original position in the chamber or the function they fulfilled. Besides, literary and historical works describe the interior of relic-chambers of dagobas. Very often these accounts are not those of eye-witnesses, but got up

[1]See Preface

from hearsay, and so far they have been tested only at monuments that have not been systematically excavated, and the descriptions of the positions of a chamber in a dagoba or of an enshrined object within the dagoba are not accurate and definite, At Dedigama the department found no objection to the opening of the chambers of the Koṭavehera. There was no question as to the ownership of the monument. The local people, who are almost one hundred per cent Buddhist, made no objection ; in fact, they were very eager that the department did proceed with the excavation of the chambers. On the one hand this was due to curiosity, but there were also those keen to acquire a knowledge as to what these edifices contained. Each time the chambers were opened, it was done in the presence of a large crowd, consisting of local people, and visitors from the capital. At the opening of the Second chamber, the then Minister of Education, Hon'ble E. A. Nugawela, and the Governor-General, Lord Soulbury, were present. We shall describe the excavation into the chambers and their opening one by one.

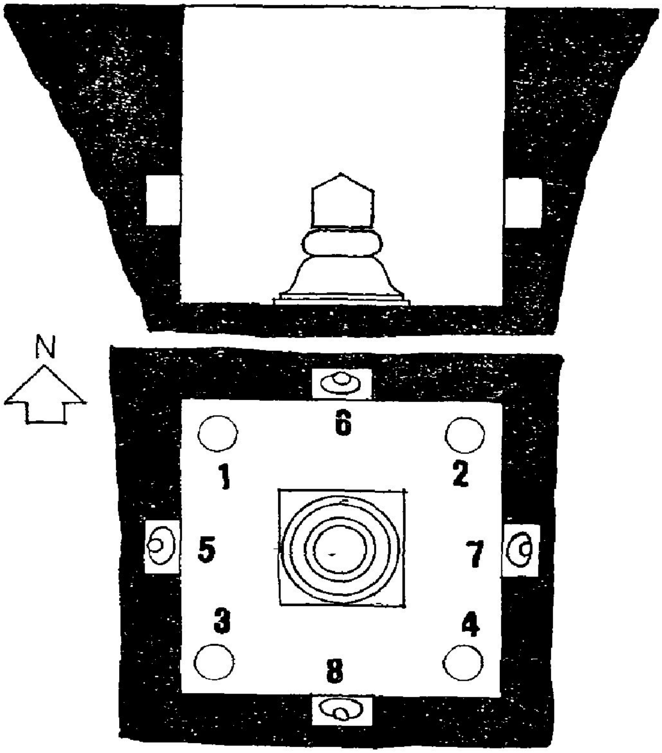
First Chamber (July 2, 1951)

It was not known in advance where in the structure precisely the chambers were located, how many chambers there were, and what their arrangement was. This had to be ascertained by excavations into the stūpa itself. It was decided to proceed with the digging from the top of the dagoba. Before proceeding with this work, the square platform on the top of the levelled semi-dome, namely the base of the semi-dome of the dagoba that had existed here, was dismantled. Then as the cutting went down through the masonry of complete courses, bricks intervened by layers of brick bats and mud, at a depth of thirteen feet from the top two slabs of granite 7 ft. × 3 ft. 19 in. thick and 6 ft. × 3 ft. 7 in. and 1 ft. thick were met with. These slabs of stone were fitted in by ledges, dressed to receive each other. It was quite clear that a relic-chamber had been reached. When the two slabs were completely cleared it was possible to notice the walls of the chamber, and when the covering stone slabs were removed, the chamber was found to be intact, just as it was left by those who made it. At the centre of the chamber was a pedestal built of brick, in a shape which may be surmised to be a model of the cetiya as the architects had conceived it, namely a stupa in the lotus shape (*padmākāra*). On this pedestal was a reliquary of thin sheet-gold, 4.5 inches in height, and filled with a paste or wax-like substance, and studded with precious and semi-precious stones.[1] There were niches in the four walls of the chamber, and in



[1]See Preface

each of these was a statuette of the Buddha of an average height of four inches encased in gold sheets, under *makara-toraṇa* arches, ornamented with gems. At the four corners of the chamber were bronze lamps all of which had soot and pieces of burnt wick in the oil-containers. It was evident that this had been placed to be lit when the chamber was closed, perhaps with the belief that they will continue to burn as long as the edifice lasted.



Two of these lamps are of the hanging type of a unique design. A figure of an elephant with a rider is placed on the oil receptacle. The hollow of the elephant's stomach serves as a reservoir for oil, and one of the animal's forelegs serves as a funnel for pouring the oil in. When the level of the oil in the basin goes down below the level of the hole in the foreleg of the elephant serving as a funnel, by a mechanical devise based on hydrostatic principles, the oil pours into the receptacle through the genital organ of the elephant, and the flow automatically ceases when the oil again reaches the level of the elephant's feet.[1] The chain of the lamp is ornamented incorporating figures of female dancers and drummers, modelled with the greatest artistic skill.[2] The standard of plastic moulding of the elephant and rider, the *toraṇa*, the chain, and the lamp itself are of the highest order, and shows a very high standard of achievement. The other two lamps, which are of the usual standing type, are also very beautifully finished.

The smaller finds consisted of coins, seals, rings, beads and precious stones. Five of the coins were copper *massa*-pieces, and one half *massa* has the legend of Parākramabāhu. Two silver coins are of Vīrakerala. Two of the coins are not identified. A full and detailed list of the finds is appended below. The coin bearing the legend of Parākramabāhu has been identified to be one of Parākramabāhu the Great, and its presence establishes that the monument or at least this chamber cannot be older than the reign of that king, and thus confirms Mr. Codrington's hypothesis regarding the identity of the Koṭavehera.

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[1] A lamp with an oil reservoir worked on hydrostatic principles with oil pouring out of the beak of a bird is found in the India Section of the Victoria and Albert Museum, London.

[2] For a hanging lamp with a similar chain see *Annual Bibliography of Indian Archaeology*, Kern Institute, Leyden, Vol. XIV, 1939, pp. 16–18 and plates 1–3. See also Sivaramamurti, plate 3a.

CATALOGUE OF THE FINDS IN THE FIRST CHAMBER

METAL

Precious Metal

Gold (Images, Reliquaries, Ornaments, &c.)

Serial No.		
1	1	Reliquary of gold foil, gem studded, with a paste core (Ht. 4½ diameter 3")
2	1	Sedent Buddha Image, seated on a *vajrāsana.* Surmounted by a gem studded *makara-toraṇa.* 4½"×5¾"
3	1	Sedent Buddha, same as above
4	1	Sedent Buddha, same as above
5	1	Sedent Buddha, same as above
6	1	Sedent Buddha, made of gold foil and with a paste core. Size 1⅛" (smaller than the other images)
7	1	Sedent Buddha with *makara-toraṇa* made of non-ferrous metal and gold washed
8	7	Thin gold discs (average diameter ½")
9	3	Gem set gold studs
10	2	*Bō*-leaf ornaments
11	5	Fragments of ornaments
12	160	Beadlike objects pierced for threading (minute) including pieces of gold foil and objects
12*a*	1	A *siraspota* from a Buddha statue . Four Gold Beads, see under " **Beads** "

Silver

13	1	Finger Ring (fragmentary) with an intaglio of a lion
14	1	Finger Ring, same as above in size and details, but without an intaglio of a lion.
15	2	Ringlike object. ½" diameter
16	1	Circular object silver. ⅛" diameter

Bronze and Copper

17	1	Hanging Lamp complete with accessaries—oil receptacle, suspending chain and oil reservoir
18	1	Hanging Lamp, same as above but in a bad state of preservation
19	1	Hanging Lamp, with a lotus bud motif
20	1	Pedestal Lamp
21	1	Tripod with decorative ornament belonging to serial No. 19 above
21*b*	1	Copper finger ring (?). For Silver and Copper Coins, see under " **Coins** "
21*c*	36	Fragments of corroded iron, probably from toraṇas

Seals

22	1	Intaglio Seal, with a cockbird incised on a translucent precious stone of orange tint ; oval in shape, and chamfered edge

Coins

23	*No. of Coins*	*Metal Wt. and Size*	*Obverse*	*Reverse*
	1	Copper (AE) dia. ·75″	Figure of Kuvera, holding a sack	Left. Decorative Motifs, and Right : Śrī Parākramabāhu, Bead circle round
	5	Copper (AE) dia. ·4″	Same as above	Left. (Design). Right. Legend : Śrī Parākramabāhu. Bead circle round.
	1	Copper (AE) dia. ·4″	Fragment of a defaced Coin	Defaced
	1	Silver (AR) dia. ·65″	Not read	Śrī Vīrakeralasya
	1	Silver (AR) dia. ·55″	Not read	Śrī Vīrakeralasya
	3 (2 damaged)	Copper (AE) dia. ·4″	*Bō* tree	Grantha Letters : Śrī Saṅgboi (?)

Precious and Semi-Precious Stones

Serial No.		
24	130	Precious and semi-precious stones of various sizes and colours, &c
25	1	Crystal reliquary, fragmentary
26	1	Crystal reliquary, fragmentary

Beads and Pendants

27	10	Circular beads of Gold covering and paste core
28	1	Circular bead of Silver covering and paste core
29	26	Beads of precious and semi-precious stones of various shapes, &c.
30	2	Pendants (?)

Miscellaneous

31		Several pieces of hardened paste from the core of the Buddha Image, &c.
32		Pedestal for reliquary

Second Chamber

In order to look for further chambers, the excavation below the floor level of the first chamber was continued after a lapse of about two months from the completion of the examination of the first chamber in early July 1951. The walls of the first chamber were dismantled after all the bricks had been numbered, and the chamber was reconstructed on the levelled surface of the cetiya, in the very same manner as it was. The excavation pit was then widened, after which the digging was continued down through the masonry, some parts of which consisted of regularly laid courses of full brick. As the cutting proceeded, at about fourteen feet from the floor of the first chamber beams of gneiss were noticed again covering a larger area than the mouth of the first chamber. As clearing was done to reach the ends of the stone which covered the chamber, four smaller chambers on the four sides of the main chamber were found.

As stated earlier, in the presence of a large gathering, the main chamber at the second level was opened on December 12, 1951. The beam-like slabs of stone that covered the chamber were not sufficiently strong, and they had cracked. This

presented some difficulty in opening the chamber. The stones were, however, removed without getting a single piece to fall into the chamber. This chamber was cubical 7 ft. by 7 ft. by 7 ft., and it had four niches on the four walls as in the case of the first chamber.

At the centre of the chamber there was a box-like structure built of brick, and on this was placed a bronze reliquary. Inside the bronze casket there was a reliquary of thin gold-sheet, and inside this one of rock-crystal. Encased in the last reliquary was a capsule of gold, in which was placed an object in the shape of a collared bead. This bead was made of thin gold-sheet and was filled with a kind of paste.

On the four niches were placed four sedent statuettes of the Buddha. Besides these, in the chamber there were twelve other Buddha statuettes made of gold foil. All these statuettes are of good workmanship, although not of such high quality as in the case of those recovered from the first chamber. In the corners were four bronze lamps, of excellent workmanship. The tallest of these lamps is 2 feet 7½ inches high. There were also four earthenware lamp stands. The "pot of luck" (Sinh. *punkalasa*) found in the chamber is a very valuable find for the study of Ceylon pottery. Another interesting find was a hand mirror of bronze with variegated designs on its back. There were also fragments of two other mirrors of the same kind.

Coins

The kings of Ceylon represented in the legends of coins found are Vijayabāhu and Parākramabāhu. The coins bearing the legend Vijayabāhu, five cast in white metal and one in copper, found here present very valuable material in the study of Ceylon numismatics, as the Vijayabāhu mentioned here should be the first of that name, Vijayabāhu I (1055-1110). Two coins of Parākramabāhu I are of white metal. There was a silver coin of Vīrakerala and a golden *aka*.

Among the smaller finds was an inscribed precious stone possibly come out of a signet ring. Other smaller objects consist of rings, beads, flowers of gold foil and precious stones. On the walls of the chamber were paintings executed on a thin egg-shell coating of plaster practically obliterated, but the traces of a few figures were visible. The excavation pit was broadened to open the four chambers on the four sides of the second chamber.

Following is a list of the finds in this chamber :

CATALOGUE OF THE FINDS IN THE SECOND CHAMBER

Buddha Images

Serial No.

1 Sedent Buddha image of gold sheet and paste core. *Siraspota* missing, figure complete including rear half of image. Size : Height 4½ in. width 3¾ in. (from western niche).

2 Sedent Buddha image of gold sheet and paste core. *Siraspota* missing. Front half of image complete, rear half—only a fragmentary crumpled sheet. Size : Height 4½", width 3¾" (from eastern niche).

Serial No.

3 Sedent Buddha image of gold sheet and paste core. Figure fully complete and well preserved. Size : Height 4 in. width 3 in. (from northern niche).

4 Sedent Buddha image of gold sheet and paste core. *Siraspota* missing. Size : Height 3 in. width $\frac{3}{4}$ in. (from north floor).

5 Sedent Buddha image of gold sheet and paste core. *Siraspota* missing. Size : Height $2\frac{3}{4}$" width $2\frac{1}{4}$" (from platform, south of central pedestal).

6 Sedent Buddha image of gold sheet. *Siraspota* missing. Front half of image intact, rear half of image completely missing. Size : Height $2\frac{3}{4}$", width $2\frac{1}{8}$" (from platform, west of central pedestal).

7 Sedent Buddha image of gold sheet. *Siraspota* missing. Front half of image intact, rear half of image entirely missing. Size : Height $2\frac{5}{8}$ in. width $2\frac{1}{8}$ in. (from western niche).

8 Sedent Buddha image of gold sheet. *Siraspota* missing. Front half of image intact, rear half entirely missing. Size : Height 2 in. width $1\frac{7}{8}$ in. (southern niche).

9 Sedent Buddha image of gold sheet and paste core. *Siraspota* missing. Front half of image intact, rear half entirely missing. A mass of highly expanded paste present in the rear of the image. Size : Height $2\frac{1}{4}$ in. width $1\frac{3}{4}$ in. (from east floor).

10 Sedent Buddha image of gold sheet. *Siraspota* missing. Front half intact, rear half missing. Size : Height $1\frac{1}{4}$ in.

11 Sedent Buddha image cast in Bronze with *Siraspota* with a low pedestal. Size : Height $2\frac{1}{8}$ in. width $1\frac{3}{4}$ in. (from northern niche).

12 Sedent Buddha image of bronze. *Siraspota* missing. Size : Height $2\frac{1}{8}$ in. width 2 in. (found south of central pedestal).

" Karaṇḍu " (Reliquaries)

13 Fragmentary remains of a bronze reliquary of thin section without a " base plate ". Diameter 6 in. height $8\frac{1}{2}$ in. (from cavity in central pedestal).

14 Reliquary of gold sheet in two parts. Partly damaged. The *garbha* (dome) which is $2\frac{1}{2}$ in. in diameter and $1\frac{7}{8}$ in. high, and the spire with the *hataräskoṭuva* of height $1\frac{1}{2}$ in. (found inside the bronze reliquary No. 13).

15 Crystal reliquary in two detachable components ; a capsule of gold sheet $1\frac{1}{4}$ in. long in the cavity of the reliquary. Contents of capsule a collared bead (?) of gold foil and paste core-probably impregnated with " relics ". Also seven precious stones at the base of the capsule. The spire of the reliquary is capped with a gold extension and surmounted by a gem, mauve in colour. Height $3\frac{3}{4}$ in. Diameter $1\frac{3}{4}$ in. (found inside the reliquaries No. 14 and 13 one inside the other).

16 Crystal reliquary (solid). Height $1\frac{3}{8}$ in., diameter $\frac{7}{8}$ in.

Cobra Figures

17 Coiled, five-headed cobra cast in bronze. Height $5\frac{1}{4}$ in. (found in the central platform).

18 Coiled, three headed cobra cast in bronze. Height 5 in.

19 Coiled, single headed, hooded cobra in bronze. Height $4\frac{3}{4}$ in.

20 Coiled, single headed, hooded cobra cast in bronze. Height $4\frac{3}{4}$ in.

21 Coiled, single headed, hooded cobra cast in bronze. Height $4\frac{3}{4}$ in.

Lamp stands

Serial No.

22 A Lamp (oil) cast in bronze (broken, in two parts). Height 2 ft. 1¼ in., diameter of base 9½ in. (found in the north-east corner of chamber).

23 A bronze oil lamp (broken, in two parts). Height 2 ft. 6¼ in. diameter of base 11 in. (found in the south-west corner of relic chamber).

24 A bronze oil lamp (oil receptacle rim damaged). Height 1 ft. 4 in. diameter of base 6⅛ in. (found in the south-west corner of the relic chamber).

25 A bronze oil lamp. Height 2 ft. 7½ in., diameter of base 10½ in., rim of base badly damaged through corrosion.

26 Earthenware lamp stand (?) top damaged. Height of stand 17 in. diameter of base 8 in. (Found in the south-east corner of the chamber).

27 Earthenware lamp stand (?) base totally damaged and missing, top partly damaged. Height (existing) 14½ in. (found near southern niche).

28 A small flat earthenware oil lamp ; 3 in. diameter.

29 A small flat earthenware oil lamp 3 in. diameter, in two fragments.

Pottery (Besides the above lamps and stands)

30 Earthenware pot with narrow neck and wide projecting lips of mouth. Wheel-turned pot. Height of pot 11½ in., diameter 10½ in., diameter of mouth of pot 8½ in. on broader side.

31 Fragments of a stand about 10 in. high and 9 in. in diameter.

32 Pot stands, probably belonging to lamps and lamp stands.

Metal Objects (Big)

33 A bronze mirror, 3 in. in diameter. Obverse, highly polished and a convex surface. Reverse, ornamental with a geometric linear pattern, surface concave. (South of central pedestal.)

34 A bronze mirror, 3 in. diameter, fractured and a few parts missing (south of central pedestal).

35 A bronze mirror highly corroded and in several fragments.

36 A bronze bangle 2 1/2 in. in diameter fully intact.

Metal Objects (Small)

Gold

37 Ten gold wire finger rings, including one made to fit a gem. Average diameter of each ring ¾ inch. (Found in the cavity of the central pedestal.)

38 Five *Siraspota* (two with gems).

38*a* Seventy-one gold objects.

39 Miscellaneous gold objects numbering one hundred and seventy-nine found in the cavity of the central pedestal.

40 One hundred and twenty-three disc-shaped objects of gold foil varying in size from ⅝ in. to ⅜ in. in diameter (from the floor of the relic chamber).

41 One hundred and eighty-nine small beadlike objects with paste core and pierced for threading (from the floor of the relic chamber).

42 Bead of gold foil with a paste core highly expanded (found in the cavity of the central pedestal).

Bronze, &c.

Serial No.

43 Three bronze finger rings intact, and fragmentary remains of rings, also fourteen fragments of miscellaneous bronze objects some of which show traces of having being gilt (from the floor of the relic chamber).

44 Fragments of bronze objects (found in the platform of the central pedestal).

45 Fragments of a bronze object (found in the cavity of the central pedestal).

46 A fragment of a bronze object (found on the floor of the chamber).

Beads, Pendants (*see* under gold also)

47 Ninety-three beads of various sizes, shapes, colours, &c., (found in the cavity of the central pedestal).

48 Eighty-one beads and precious stones (found in the cavity of the central pedestal).

Precious and Semi-Precious Stones

49 Inscribed precious stone. Mauve in colour (found in the cavity of the central pedestal).

50 One thousand one hundred and fifty-nine precious and semi-precious stones of various sizes and colours, &c.

51 Dressed crystal 2¼ in. in length, cylindrical and tapering (found on the floor of the relic chamber) possibly an unperforated bead.

52 A large cuboid uncut semi-precious stone 1⅜ in. in diameter (found in the floor of the chamber).

Coins

Positions	*No. of Coins*	*Metal. wt. and Size*	*Obverse*	*Reverse*	*Remarks*
2nd Chamber	1	Gold. dia. ·3″	Figure of Kuvera	Fish. AKA	—
2nd Chamber	1	Silver. dia. ·5″	—	Vīrakeralasya	—
2nd Chamber	1	Copper	Figure of Kuvera	Vijayabāhu	Fragments 3/4 of the Coin
2nd Chamber	5	White Metal (1) ·755″ (4) ·655″	Figure of Kuvera	Vijayabāhu	The largest coin broken
2nd Chamber	2	White Metal ·655″	Figure of Kuvera	Parākramabāhu	—

Eight Satellite Chambers

During the year 1952 excavation of the cetiya was continued. In addition to the four chambers observed on the same level as the second chamber exposed in December, 1951, there were four other chambers observed on the same level as the uppermost (the third) *pēsāva.* These eight satellite chambers encompassing the central second relic chamber were distributed in a symmetrical arrangement at the following directions : North, North-East, East, South-East, South, South-West, West and North-West respectively. The chambers, as is to be expected, appeared to be smaller than the central relic chamber.

In order to expose these chambers it was necessary to widen the excavation pit in the semi-dome of the stūpa. Before the commencement of the widening of the thirty-five feet deep pit precautions were taken to prevent the central chamber

from being inundated during the heavy rains which are frequent in the locality. Plenty of rain water was already collected in the excavation pit and precautionary measures were adopted to reduce the amount of water that might percolate into the central and satellite relic chambers. Since earlier action had been taken about the flow of rain water collected on the flat surface of the stupa there was no possibility of water flowing into the pit. The water that collected at the bottom of the pit was only the water collected in the exposed square excavation pit. It was, therefore, decided to construct catchment areas in the form of shallow troughs on the sides of the pit at different levels so that rain water could accumulate in them, and be drained off manually before it started percolating into the relic chambers. The central relic chamber was surrounded by a projecting cordon of brick masonry. The exposed chamber itself was covered by a huge tarpaulin, placed in such a way that rain water drained from it into the catchment pits.

The thirty-six feet wide pit was further widened to forty-eight feet in order to provide access and room for exposing the satellite chambers. Four flights of steps flanking the four respective sides to the excavation pit were also constructed to the bottom of the pit to facilitate excavation work prior to the actual exposure of the chambers. About four feet of brick masonry above the satellite relic-chambers were left intact, primarily as a security measure for the un-opened relic chambers until a date for their opening was fixed and secondarily as a protective device against the percolating of rain water. During the course of excavation work in the pit important and interesting stratification details were observed and recorded from evidence in the fabric of the stupa, and these are shown in the plans.

These satellite chambers of the second chamber were excavated by Mr. D. T. Devendra, Assistant Commissioner (Publications), while the present writer was abroad on public duty. Following is Mr. Devendra's account of the excavation :

" The chambers were oriented to the different points of the compass, with the second chamber exposed in 1951 as the centre of the arrangement. This arrangement was the most important result of the excavation because it has not been previously known at any stupa. Another curious feature which was noticed was in regard to the construction of the floor of the chambers. The floor was so paved as to raise it into a slight central ridge running vertically which made the bottom convex. These bricks were rather loose as their edges did not fit well together. The central chamber excavated in 1951 had the same peculiarity but it seems to have escaped notice at the time. It is now quite apparent.

" The four chambers at the cardinal points were more elongated than the others being 8 ft. 0 in. long by 4 ft. 2 in. wide and 6 ft. 10 in. deep, whilst the others which were equally deep were 4 ft. 2 in. square on the surface. The area occupied by all the 9 chambers was 25 ft. 11 in. square. The surface of the chambers was not plain, for there was a rectilinear band rather closer to the ledge on top and a recessed ledge above the bottom of the wall. The same type of thin plaster as in the central chamber

was also found. It was of a dark hue, slate approaching black. Faint traces of painting were made out—outline drawings in red ochre, which colour seems to have been uniformly used except in one instance. The drawings were varied, there being human, animal, vegetable (including floral) motifs. In the south-eastern chamber was the figure of a monk holding an open lotus in one hand and a tray of flowers in the other. In the other chambers had been delineated bejewelled females, some with ornate head-dress. The paintings, which were very fragmentary, occupied only the upper section of the wall surface running, as it were, along a band. One surface of the north-western chamber was solely occupied by the representation of a large three-hooded cobra in coarser linework ; it was in white. The southern and the south-western chambers had no paintings left. The rains which continously fell every evening and regularly filled the chambers with several inches of water so as to make baling out a daily task, soon affected the thin plaster and faint lines too seriously for them to last through the spell of wet weather.

"Nothing special characterized the deposits themselves which conformed to the types from the previous excavations. In their disposition there seems to have been no factor common to all the chambers. The nearest agreement was between the eastern and western chambers, each of which had three objects deposited whilst there were two in each of the three chambers aligned on the south. This 'agreement' is, of course, arbitrary and superficial, being only numerical. Altogether there were only 22 finds, considerably less than what eight chambers could have yielded to the excavator. The chamber which was the first to be opened did not have a Buddha statuette ; this omission is unaccountable. A curious discovery was of some bits of charcoal at the north end of the main stone slab which had covered the south-eastern chamber ; at the opposite end, too, there were other bits. Both were found on the removal of the last layer of bricks over the slab. Another unusual discovery from the same layer was a brick which had the impression of the finger-tips of a human being and this revealed that the person who handled it was no bigger than a fair-sized man of our generation."

Deposits

(1) East chamber, excavated on March 15 :

1. Standing lamp (fragmentary), bronze, height 19½ in. (in centre of floor).
2. Triple-hooded cobra, bronze, height 5 in. (at base of mid-east wall).
3. Crude flat one-wick clay lamp, dia. 3 in. (at base of south wall).

(2) South-east chamber, excavated on March 24 :

4. Triple-hooded cobra, bronze (base of east wall), height 5 in.
5. Buddha image, gold sheet, height 2 in. with *siraspota* of gold (base of west wall).

(3) South chamber, excavated on April 7 :

6. Triple-hooded cobra, bronze (base of north wall), height 4¾ in.
7. Buddha image, gold sheet, height 2¾ in. (base of south wall).

(4) South-west chamber, excavated on April 5 :

8. Triple-hooded cobra (damaged) (mid-base of west wall), height 5¼ in.
9. Buddha image, gold sheet, height 2⅛ in. (south-east corner at base of south wall).

(5) West chamber, excavated on April 3 :

10. Standing lamp (fragmentary), bronze, height 13 in. (Approx). (Probably in centre of floor, found slightly displaced.) Base badly corroded.
11. Buddha image, gold sheet, height 2¾ in. (mid-base of east wall).
12. Single-hooded cobra, bronze, height 4¾ in. (mid-base of west wall).

(6) North-west chamber, excavated on April 4 :

13. Standing lamp (damaged), terracotta, height 17½ in. (towards north-east corner).
14. Single-hooded cobra, bronze, height 4¾ in. (mid-base of north-wall).
15. Buddha image, gold sheet, height 2 in. (mid-base of south wall).

(7) North chamber, excavated on March 23 :

16. Standing lamp, bronze, height 19½ in. with spire finial (mid-base of west wall).
17. Single-hooded cobra, bronze, height 4¾ in. (mid-base of north wall).
18. Buddha image, gold sheet, height 2½ in. with plain gold *siraspota* (mid-base of south wall).

(8) North-east chamber, excavated on March 17 :

19. Standing lamp, terracotta, height 21¼ in. (in centre of floor).
20. Single-hooded cobra, bronze, height 5 in. (mid-base of east wall).
21. Flat wick-lamp (fragment), terracotta.
22. Buddha image, gold sheet, height 2½ in. with *siraspota* and red stone.

A. S. C. Report, 1954, pp. 14–16

Central Chamber

The investigation of the central chamber of the lower *garbha* was conducted by Dr. S. Paranavitana, the Archaeological Commissioner himself in December, 1955, while the writer was yet abroad. Dr. Paranavitana's account is reproduced here :

" The level of the floor of the central chamber of the lower *garbha* is 7 ft. 9 in. above that of the base of the lowermost *pēsāva*. Assuming that the level of the ground before the building of the *stūpa* was even, it was reasonable to infer that the foundation deposit usual in stpūas at or below ground level would be encountered by sinking a shaft to that depth from the floor level of the lower *garbha*. The investigation of the interior of the stupa would not have been complete without sinking such a shaft. For this, however, it was necessary to cut through the brick floor of the central chamber, perhaps also to dismantle its walls. Precautionary measures were also necessary to prevent any part of the brick masonry from the sides of the cutting falling down while the men were at work in the shaft. A work of this nature would have been a risky undertaking during the rainy season ;

a dry spell of long duration in this part of the Island is not of frequent occurrence, and the work had to be undertaken without hurting the religious susceptibilities of the inhabitants of the area. We had to wait until the middle of November for conditions favourable enough for the investigations to be undertaken. The work was carried out under the personal supervision of Mr. A. Devapura, the officer in charge of the Dedigama Museum, in accordance with my instructions. The difficulties anticipated did not materialise and the precautionary measures provided for were not actually found necessary ; but, in work of this nature, one must be ready for any eventuality, for difficulties have a way of cropping up when there is no provision made for overcoming them.

"The first step in the investigations was the dismantling and removal of the "box-like structure" or pedestal of brick in the centre of the lower *garbha,* to enable the workmen to sink the shaft. The base of this pedestal was formed of slabs of well cut stone of which the upper side was shaped like a basin. The removal of this stone revealed the fact that it rested on three roughly dressed blocks of granite which were themselves placed on another stone slab, approximately 16 ft. 6¾ in. square. The "box like" structure in the centre of the *garbha,* which contained the relic-casket, thus reminds one of the *Mahāmeru* stone of earlier stupas, resting on three props representing the *trikūṭa.* The stone slab, on which the three props were placed, itself served to cover nine square holes occupying an area 1 ft. 7 in. square carved on an irregualr shaped slab of stone, measuring 4 ft. 5 in. at its longest and 2 ft. 8 in. at its broadest.

"The underside of this covering slab of the third *garbha* of the *stūpa,* when examined, was found to contain a six-line inscription in shallowly incised and badly formed Sinhalese characters of the twelfth century. When the writing was first noticed, hopes ran high among those engaged in the work that it would give historical information bearing on the foundation of the dagoba. It was soon discovered that the ancient builders had no such purpose in view when they thought of engraving letters on this slab, for the inscription contains nothing but the Pali verse of the *Vaṭṭaka Jātaka* :

Santi pakkhā apatanā santi pādā avañcanā
Māṭā pitā ca nikkantā jātaveda paṭikkama [1]

The engraver of the inscription, it is to be noted, has committed some errors ; he probably did not understand what he was inditing on the stone. Lord Chalmers's translation of this Pali text into English verse reads as follows :—

" With wings that fly not, feet that walk not yet,
Forsaken by my parents, here I lie !
Wherefore I conjure thee, dread Lord of fire,
Primaeval Jātaveda, turn ! go back " [2]

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[1] Fausböll, Vol. I, p. 214.

[2] The *Jātaka,* translation by Robert Chalmers, Vol. I, Cambridge, 1895, p. 90.

" In order to understand the significance of this Pali verse being written on a stone occupying such a position, it is necessary to state that, in the *Vaṭṭaka Jātaka*, the Bodhisattva was born as a quail. While yet a fledgeling unable to fly and fend for itself, there occurred a great forest conflagration which threatened to consume the nest in which the Bodhisattva was. The parent birds flew away in terror, leaving the fledgeling to its fate. In this predicament, with death staring in the face, the Bodhisattva, according to the story, uttered the above stanza and the progress of the fire was instantly arrested. This, according to Buddhist belief, is one of the five miracles enduring in their effect up to the end of the aeon ; for, until the day of the destruction of the world, the spot where the Bodhisattva as a quail uttered the above stanza is immune from the action of fire.

" This same stanza, with a number of corrupt readings, has been inscribed in Nāgarī characters of about the tenth century, on a copperplate discovered in 1893 at the *dāgäba* popularly known as the Abhayagiri (really the Jetavana) at Anuradhapura. The exact place and position where it was found has not been recorded, but it is apparent that a certain mystic or magical significance was attached to it. In view of the fact that the words when uttered by the Bodhisattva had the effect of arresting the course of the fire, they were probably believed to be endowed with the power even when written down on stone or copper and deposited, with appropriate ritual, in a religious building. In other words, the verse of the *Vaṭṭaka Jātaka* appears to have been considered by the ancient Buddhists of Ceylon as a charm against fire. Even today, the stanza is used as a protection (*paritta*) by the Sinhalese Buddhists. The potency of the words themselves was augmented by representations of the being by whom they were believed to have been uttered. For, among the contents of the central hole of the *garbha*, were found ten minute gold figures of fledgelings, no doubt meant to be symbols of the Bodhisattva born as a quail. One cannot imagine anything weaker than a new-born fledgeling quail, and anything more potent than a terrific fire. But the power of the Word, in the mouth of one who had practised virtue for untold ages, even though he be for the time being such a weakling as a newly born quail, could not be withstood by the mightiest force in Nature. It is, however, very doubtful whether those who were responsible for having the verse of the *Vaṭṭaka Jātaka* inscribed on the underside of the stone which covered the lowermost *garbha* of this stupa, and had golden figurines of fledgeling quails deposited therein, meant to convey to the faithful this moral to be drawn from the story. Once the figurines were deposited in the place intended for them, the *garbha* closed and the dome of the dagoba built, the golden fledgelings and the stone with the Pali stanza on it were not visible to any one, so that he could derive inspiration from them. It is therefore probable that the figurines of quails and the stone with the Pali stanza must have been meant for some other purpose. The brick pedestal, resting as it is on three props representing the *trikūṭa*, no doubt symbolised the *Mahāmeru*, half of which, according to Buddhist cosmology, is immersed under the ocean. The stone *garbha* with nine holes below the *trikūṭa* must therefore represent the utmost depths of the ocean. And,

according to ancient Indian beliefs, in the submarine regions there was fire which manifested itself at times in the shape of a mare (*vaḍavānala*), and caused destruction to the world. The fledgelings and the Pali stanza could symbolically keep this submarine fire in its place. The various specimens of precious and semi-precious stones deposited in the nine holes of the *garbha* indicated that the latter represented the *ratnākara*, " the source of precious stones ", i.e., the Ocean.

" Below the stone slab with the nine-holed *garbha* was brick masonry to a depth of 1 ft. 4 in., below that was a layer of sand 10 in. in thickness on natural ground, 5 ft. 4 in. above the level of the base of the lowermost terrace (*pēsāva*) of the *dāgäba*, a fragmentary brick paving has been found on the eastern side, at a level about 3 ft. above the base of the *dāgäba*. The conclusion to be drawn from this circumstance is that the lowermost *pēsāva* of the *dāgäba* was buried below ground. The *dāgäba* being a symbolic representation of the universe, the *pēsāva* buried underground must have represented the subterranean worlds.

" A comprehensive list is given below of the objects found deposited in the nine holes of the *garbha*. It is interesting to note that, in the central hole, two coins of Vijayabāhu I, of debased gold, were found. Another interesting object is the ornament in the shape of a Greek cross with a trident suspended from its base. This was perhaps a component part of a necklace.

A.S.C. Report, 1955. p.p. 12-14

LIST OF OBJECTS FOUND IN THE LOWERMOST CHAMBER

Central Hole

1. Coin of debased gold, diameter 2.20 cm., weight 3.99 gm., with legend *Śrī Vijayabāhu* in four lines on the reverse side, generally resembling coin illustrated at P1.71 in Codrington's *Ceylon Coins and Currency*.
2. Coin of debased gold, diameter 2.20 cm., weight 3.91 gm., of the same type as preceding.
3. Copper coin too corroded for cleaning, damaged ; legend not decipherable, but appears to read *Śrī Vijayabāhu*.
4. Gold ornament, length .9 cm., breadth .6 cm., weight .38 gm.; in the form of a Greek cross, to the base of which is suspended a trident ; set with eight minute precious or semi-precious stones not identified, one at the centre, one each on the four arms of the cross and one on each of the three prongs of the trident. To the back of the horizontal bar of the cross is attached a tube and the middle prong of the trident is provided with a hole.
5. Ten gold objects, shaped like fledgelings, ranging in length from .3 cm. to .7 cm. and in weight from .017 gm. to .68 gm.
6. Miniature basin-shaped object of gold, .016 gm. in weight.
7. Two collared spherical beads of paste, covered with gold foil, one 1.3 cm. and the other 1.2 cm. in length.

8. Three spherical beads of paste, covered with gold foil, .8 cm., .7 cm., and .4 cm. in length respectively.
9. Three rings of thin gold wire, each 1 cm. in diameter.
10. Two rosettes of thin gold foil, 1.5 cm. and 1 cm. in diameter, respectively.
11. Five fragments of gold foil, together weighing .12 gm.
12. A ring of copper wire, 2 cm. in diameter, weight .8 gm.
13. Twenty uncut polished garnets ranging in weight between 0.03 and 1.45 gm.
14. Unpolished and uncut, 0.49 gm. in weight.
15. Five chips of garnet, ranging in weight between 0.07 and 0.5 gm.
16. A chip of corundum, 1.07 gm. in weight.
17. A tourmaline, polished but uncut, 0.56 gm. in weight.
18. Three uncut polished sapphires, weighing respectively 0.24, 0.14 and 0.15 gm.
19. Uncut polished star sapphire, 0.08 gm. in weight.
20. Uncut polished amethyst, 0.05 gm. in weight.
21. Two uncut and unpolished spinels, 0.22 gm. and 0.46 gm. in weight, respectively.
22. A polished uncut zircon, 0.04 gm. in weight.
23. A topaz, 0.03 gm. in weight.
24. A piece of green glass, 0.04 gm. in weight.
25. A disk bead of topaz, diameter 1.2 cm.; 0.72 gm. in weight.
26. A chip of quartz, 0.03 gm. in weight.
27. A long pentagonal bead of crystal, 1.4 cm. in length.
28. A barrel bead of carnelian, 1.3 cm. in length.
29. A spherical bead of carnelian, .5 cm. in length.
30. A fragment of a biconical polygonal bead of carnelian.
31. A tourmaline, 2.21 gm. in weight.

Northern Hole

1. Uncut polished topaz, 1.11 gm. in weight.
2. A chip of corundum, 0.47 gm. in weight.
3. A chip of red quartz, 0.24 gm. in weight.
4. Nine chips of garnet, ranging in weight between 0.48 gm. and 0.06 gm.
5. Two chips of quartz, one 2.8 gm. and the other 4.6 gm. in weight.

North-eastern Hole

1. A chip of smoky quartz, 5.49 gm. in weight.
2. Two chips of amazonstone, both together 5.26 gm. in weight.
3. A spherical bead of amazonstone, .80 cm. in length, 1.29 gm. in weight.
4. Eight chips of garnet, ranging in weight between 0.4 and 0.09 gm. in weight.
5. Two fragments of gold foil, 0.04 gm. in weight.

Eastern Hole

1. Truncated bicone heptagonal bead of carnelian, length .8 cm., 2.8 gm. in weight.
2. Spheroid bead of carnelian, .5 cm. in length, 0.46 gm. in weight.
3. Fragment of a barrel bead of carnelian.

4. Lenticular carnelian disk, diameter .85 cm., 0.36 gm. in weight.
5. Star sapphire, 0.14 gm. in weight.
6. Spheroid green glass object, 0.32 gm. in weight.
7. Spheroid bead of lapis lazuli, .6 cm. in length, 0.54 gm. in weight.
8. Lump of green glass, spheroid in shape, 0.22 gm. in weight.
9. Uncut polished zircon, 0.44 gm. in weight.
10. Three uncut polished garnets, weighing respectively 0.27 gm., 0.21 gm., 0.12 gm.
11. Five chips of garnet, weight ranging between 0.11 gm. and 0.71 gm.

South-eastern Hole

1. Spherical bead of green glass, damaged, 1.3 cm. in length.
2. Long cylindrical bead of carnelian, damaged, 0.8 cm. in length.
3. A chip of white quartz, 7.71 gm. in weight.
4. Two chips of smoky quartz, one 0.61 gm., and the other 3.3 gm. in weight.
5. Eight uncut polished garnets, weight ranging from 0.22 to 0.04 gm.
6. Seven small chips of garnet, weight ranging from 0.04 to 0.13 gm.
7. Tiny fragment of gold foil, 0.012 gm. in weight.

Southern Hole

1. A barrel bead of chalcedony, 1.20 cm. in length, 0.98 gm. in weight.
2. A fragment of an uncut unpolished tourmaline, 2.16 gm. in weight.
3. A chip of smoky quartz, 0.67 gm. in weight.
4. An uncut polished zircon, 0.51 gm. in weight.
5. Uncut unpolished corundum. 0.39 gm. in weight.
6. Uncut polished sapphire, 0.22 gm. in weight.
7. Uncut polished garnet, 0.34 gm. in weight.
8. Four chips of garnet, from 0.41 to 0.08 gm. in weight.
9. A chip of green glass, 0.03 gm. in weight.

South-western Hole

1. A long barrel bead of carnelian, 1.24 cm. in length, 1.42 gm. in weight.
2. An unfinished cornerless cube bead of carnelian, .76 cm. in length, 0.83 gm. in weight.
3. A fragment of a carnelian bead, 0.51 gm. in weight.
4. Three chips of garnet, 0.76 gm., 0.57 gm. and 0.16 gm. in weight, respectively.
5. Four bits of green glass, weight aggregating to 0.09 gm.

Western Hole

1. A spherical bead of amazonite, 1.27 cm. in length, 3.50 gm. in wieght.
2. A long barrel bead of rock crystal, 1.4 cm. in length, 2.2 gm. in weight.
3. Cornerless cube bead of carnelian, .76 cm. in length, 0.78 gm. in weight.
4. A spherical bead of tourmaline, .5 cm. in length, 0.29 gm. in weight.
5. Uncut unpolished zircon, 1.53 gm. in weight.
6. Polished zircon, 0.26 gm. in weight.
7. Uncut polished sapphire, 0.18 gm. in weight.

8. Two thin discs of topaz, roughly oval in shape, length .76 cm. and breadth .63 cm.; weight 0.12 gm. and 0.15 gm. respectively.
9. Uncut unpolished corundum. 0.42 gm. in weight.
10. Uncut unpolished corundum, 0.03 gm. in weight.
11. Uncut polished garnet, 0.044 gm. in weight.
12. Eighteen chips of garnet, ranging in weight from 0.29 gm. to 0.07 gm.

North-western Hole

1. Spherical bead of banded agate, length .75 cm., weight 0.98 gm.
2. Spherical bead of onyx, length .6 cm., weight 0.49 gm.
3. An uncut polished corundum (white sapphire), 0.11 gm. in weight.
4. Uncut unpolished corundum, 0.09 gm. in weight.
5. A chip of corundum, 0.09 gm. in weight.
6. Three chips of quartz, 0.29 gm., 0.35 gm., and 0.63 gm. in weight, respectively.
7. Eight chips of garnet, weight varying between 0.04 and 0.32 gm.

CHAPTER V

SMALLER STUPA

BY the year 1958, excavations at the Koṭavehera were over, and the conservation of the pēsāvas was in progress. Towards the end of 1958, when the debris which covered the eastern fringe of the cetiya was removed, remains of a very small stūpa were discovered encased on the pēsāvas on the east, just a few degrees north of the direct east. The base of this stūpa occupied only the area of the bases of the second and third pēsāvas of the cetiya (see plan No. LXI). It was quite clear that this stūpa had existed here when the larger one was undertaken, and the builders of the cetiya left it intact. It is possible that the small stūpa was already in a state of dilapidation when the building of the cetiya was undertaken. Whatever the condition of the small stūpa was, when the lotus moulding of the cetiya was fashioned, a portion of its dome had to be broken off. We shall discuss later on the significance of the small dagoba. In the meanwhile we have to describe the stūpa and its chambers with their contents which the builders of the cetiya left untouched.

The stūpa

The clearing of the stūpa was undertaken in July 1960. It was found that the plane on which the small stūpa was built was lower than that of the cetiya. The results of the investigations are as follows :—

The diameter at base, at the level of the cetiya, was 26 ft. The base moulding extended below the level of the *maḷuva* of the cetiya. The bricks of the small stūpa were similar in size to those used in the construction of the cetiya. The mouldings of the small stūpa, however, are different.

First Chamber

The first chamber of the small stūpa was located 15 ft. above the *maḷuva* level of the cetiya. This chamber was excavated on July 13, 1960. The sides of this chamber were on the cardinal points. It was 1′ × 1′ and 1′ 3″ in depth. The chamber was brick faced and covered with a stone slab of irregualr dimensions and about $2\frac{1}{2}$″ in thickness. The brick paving of this chamber was raised by 3″ along the western wall. On this raised portion was placed a sedent Buddha statue made of gold foil height $3\frac{3}{4}$″ ; breadth at legs $3\frac{1}{2}$″ and breadth at shoulders 2″. The statue faced the East. Opposite the statue was a small, crystal replica of a stūpa height $1\frac{1}{2}$″ and diameter at base $\frac{3}{4}$″. In line with these, near the East wall of this chamber was a bronze coconut-oil lamp, height 1′ 2″ ; diameter at base $5\frac{1}{8}$″. As excavations proceeded further down, at a height of 12′ 6″ was found a circular brick paving 4′ in diameter. Further down at a height of 11′ 3″ another circular brick paving was encountered. The soil in the stūpa was reddish upto a point, but, turned to a blacker hue at 13′ 3″.

2nd Chamber

At 11′ were three granite slabs (1) 4′ 7″ × 1′ 6″ (2) 4′ 5″ × 1′ 5″ and (3) 4′ 6″ × 9″ having an average thickness of about 6″. Beneath these stone slabs was a relic chamber, the brick faced sides of which were more or less parallel to the diagonals of the smaller chamber referred to earlier. This chamber (Plate XXXIV) was opened in August 22, 1960. It was 3′ 3″ × 3′ 4″ and its height 3′ 5″. The bottom of this chamber was at a height of 5″. On each side of this chamber and 1′ 7″ from its bottom was a niche 9″ × 9″ and 7″ in depth. At the bottom was a thin layer of river sand. Roughly in the centre of the chamber was a wide brimmed clay vessel (*nābiliya* type) 16″ in diameter and 5″ depth inside, with three sets of intersecting straight lines incised on its inside. Most of these sets of lines have four lines each. For the most part the lines in each set are parallel, three of them being close together and one further apart, most probably drawn with four pieces of ekel* held together in the hand. Two of these sets of lines crossed to form a rhomboid pattern and the third set runs cutting the rhomboids generally at the obtuse angles. This vessel has traces of a red paint at its brim, and shows signs of having been kept on a fire. It was found filled with earth which when carefully removed yielded the following :

(1) A crystal replica of a stūpa height $1\frac{1}{4}$″ ; diameter at base $\frac{11}{16}$″. A gold band runs round its third *pesāva* and another at the *hataräs-koṭuva ;*

(2) Two fragments of a seated Buddha statue in *dhyāni mudrā,* the outer shell of which is of some material approximating in colour to that of bronze. This statue had originally been filled in with paste, some of which is still retained in the fragments.

   (i) The larger fragment measures $2\frac{3}{8}$″ between knees and has a height of 2″

   (ii) The separated head is 1″ in breadth and $\frac{7}{8}$ in height.

   The disposition of these fragments of the statue indicated that some earth had been in the vessel by the time these fragments found their way there.

(3) A small gold *siraspota* of a statuette, with three wavy prongs rising from a gem studded base. The semi-precious stone set in this *siraspota* is transparent.

Almost touching this vessel and to the North-West of same was a brimless clay bowl very much wasted at its edge, diameter $7\frac{1}{2}$″ internal depth 3″. This also shows signs of having been kept on a fire.

At the four corners of the chamber were four bronze lamps each about a foot away from the closest corner, of heights ranging from $17\frac{1}{4}$″ to $19\frac{3}{4}$″ and base diameters ranging from $6\frac{1}{2}$″ to $7\frac{7}{8}$″. Two of these had broken at the point where the stem of the lamp joins its base and a third had a welded portion separated at 3″ from the top. The unbroken lamp and two of the broken ones

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* The rib of a coconut leaf.

were in position. The fourth one broken at the point where the stem joins the base which was at the south-west corner, had its upper portion tilting against the corner of the chamber.

In each of the niches referred to above was a seated Buddha statue of gold foil in *dhāyani mudrā*. The particulars of the statues in the various niches are as follows :—

South-West niche

With gold *siraspota* of three wavy prongs rising from a red gem at the middle of its base.

Height exclusive of *siraspota* $2\frac{1}{4}$".

Breadth at legs $1\frac{3}{4}$", breadth at shoulders $1\frac{1}{16}$".

Length of *siraspota* $\frac{1}{2}$".

North-East niche

With small flat spatulate gold *siraspota*.

Height exclusive of *siraspota* $2\frac{1}{8}$".

Breadth at shoulders $1\frac{1}{8}$".

Breadth at legs $1\frac{3}{4}$".

Length of *siraspota* $\frac{5}{16}$".

North-West niche

No *siraspota*, but slight protuberence at top of head.

Height $2\frac{7}{8}$".

Breadth at legs $2\frac{1}{2}$".

Breadth at shoulders $1\frac{1}{8}$".

South-East niche

Only this statue was placed on a bronze pedestal 3" long, $2\frac{1}{2}$" broad and 2" high.

Part of the paste with which the statue was originally filled is sticking on to this pedestal.

This statue appears to have had a *siraspota* originally, which is now missing.

Dimensions of statue are :—

Height $2\frac{7}{16}$".

Breadth across legs $2\frac{1}{4}$".

Breadth across shoulders $1\frac{3}{8}$".

The earth from the niches yielded some semi-precious stones and the earth from the chamber carefully sieved yielded some semi-precious stones, minute fragments of gold and a flat rosette of gold $\frac{1}{2}$" diameter.

Third Chamber

On October 11, 1960, was commenced a further excavation of the smaller stupa with a view to exposing the third relic chamber (Plate XXXVII).

At depth of 1′ 6″ below the floor level of the second relic chamber exposed earlier, was revealed the covering slabs of the third relic chamber. The previous excavation had to be extended to a length of about 3′ 0″ to the North to give more working space for the men who were at the job. There were six rough cut granite slabs, with measurements as shown below. Thee thickness of each of the slabs was about 1′ 0″.

1. 3′ 2″ × 9½″
2. 4′ 2″ × 9″
3. 6′ 3″ × 9½″
4. 6′ 8″ × 1′ 2″
5. 4′ 3″ × 10″
6. 3′ 10″ × 1′ 3″

These slabs covered the relic chamber and were placed in the direction north-east to south-west. The four corners of the relic chamber were facing the cardinal points, similar to the one which was exposed earlier. In plan, the relic chamber was 3′ 6″ square, and the height at the bottom of the sides was 3′ 3″. The floor of this chamber was not level being convex in form, the height at the centre was 2′ 11″.

The relic chamber was opened up on October 14, 1960. There were two clay lamp stands with clay lamps placed on them in the southern and western corners.

On the eastern corner was a bronze pedestal lamp broken in two. There were four iron tridents in the four corners.

Also were found two clay vessels in a good state of preservation. The bigger one was found to be 2′ 8″ from the northern corner and 1′ 3″ from the eastern. The smaller vessel was 1′ 10″ from the northern corner and 2′ 8″ from the western.

On the floor of the relic chamber four bronze miniature cobras 1½″ in length were discovered.

There was a small crystal *karaṇḍuva* 11/8″ in height in the shape of a miniature dagoba in the centre of the chamber. On examination of the soil at the floor of the chamber were found a silverplated coin of Vijayabāhu (11th century) and one thousand two hundred and thirty-four—1,234 semi-precious stones.

There were four niches (one on each side measuring 8″ × 7″), each niche being 2′ 0″ above floor level of relic chamber and receding to a depth of 8″. These niches were placed in the central vertical axis of each wall of the relic chamber. In each of the niches were four gold-foil Buddha statuettes in *samādhi* attitude. These statuettes were very badly damaged as the core, probably of paste, had decomposed.

A list of the finds discovered from the third chamber of the smaller stūpa is given below :

1. Buddha Images—Gold foil

(*a*) N.E. niche. Height of image	..	2½″
Breadth acros legs	..	2″
Breadth across shoulders	..	1½″
One prong most probably of the *siraspota*, height		½″

(*b*) S.E. niche. Height of image	..	3¼″
Breadth across	..	2¾″
Breadth across shoulders	..	1¾″
Height of *siraspota*	..	½″ with a semi-precious stone
(*c*) N.W. niche. Height of image	..	2⅛″
Breadth across legs	..	2¼″
Breadth across shoulders	..	1⅛″
Height of *siraspota*	..	⅜″ with a semi-precious stone
(*d*) S.W. niche. Height of image	..	2″
Breadth across legs	..	1⅛″
Breadth across shoulders	..	1⅛″
siraspota with three prongs—height	..	½″

2. Clay lamp stands with lamps placed on them

Western corner of chamber

Height of clay lamp stand	..	11″
Diameter at base	..	6½″
Diameter at top of stand	..	3″
Diameter of clay lamp at brim	..	3⅝″
Height of lamp	..	½″

Southern corner of chamber

Height of clay lamp stand	..	10¾″
Diameter at base	..	6″
Diameter on top of stand	..	3″
Diameter of clay lamp at brim	..	3⅝″
Height of clay lamp	..	1¼″

3. One bronze pedestal lamp at S.E. corner

Height of lamp with base	..	1′8¾″
Height of base	..	4½″
Diameter at base	..	7¼″
Diameter of oil tray	..	7½″

4. Four iron tridents at the 4 corners of the chamber—length of each trident is 1′ 7″. All the tridents are similar. The one found at the southern corner is in bits.

5. Two clay vessels—

Diameter of small clay vessel at brim	..	7¼″
Height of small clay vessel at brim	..	4″
Diameter of big clay vessel at brim	..	8½″
Height of big clay vessel	..	5¼″

6. Four miniature bronze cobras (about 1½″ in height), a silver-plated coin of Vijayabāhu I—11th century, 1234 (one thousand two hundred and thirty-four) semi-precious stones and twelve pieces of gold foil. A miniature crystal reliquary in dagoba form with *kot-kārālla* having a height of 1⅛″ on the South-western side.

Diameter of reliquary at base ⅝″.

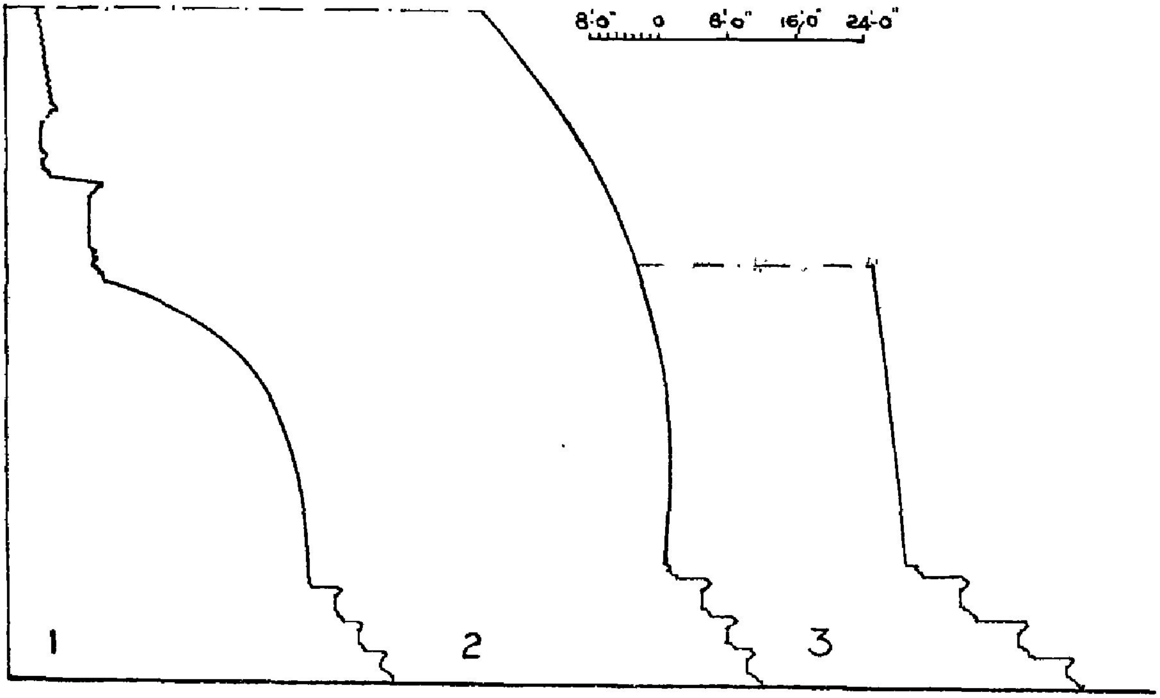
It is not out of place to mention here that the chambers of the main stūpa were covered with stone slabs and stone pillars that had been earlier used for other buildings. It is possible that to the South and West of the smaller dagoba there were other buildings when the building of the larger stūpa was undertaken. These buildings may have been broken down and remains from them, such as stone pillars mentioned above, utilised in the construction of the new edifice.

The *Cūḷavaṃsa* definitely tells us that the Sūtigharacetiya of Parākramabāhu the Great was 120 cubits high. The small stupa we find here is thus not the one referred to in the chronicle. If the smaller stupa had no bearing to the *sūtighara* (birth-chamber) of the king we have to visualize a time when a small stūpa existed very close to the house in which the king was born. The existence of a stūpa so close to a birth-chamber is very unlikely. If there had been on the site, a small stupa which was unconnected to the event of the king's birth, we would expect the king to have built the Sūtigharacetiya apart from the earlier stūpa. Its incorporation in the larger stupa and the uniformity of the bricks in both seem to indicate that the smaller stūpa marked the exact birth spot of the king and that it was built before he had the resources for building the larger one. In the alternative we may conclude that the words in the *Cūḷavaṃsa* refer to the birth-place, namely, the locality or village and not the *sūtighara* itself.

CHAPTER VI

CONSERVATION

As excavations were done, it became necessary to conserve each part of the monument laid bare of debris which for nearly eight hundred years had been a protective covering. In 1948, that is the year which followed the beginning of the excavation, itself a sector of 105 feet excavated on the eastern side was conserved, a portion of about fifteen feet was rebuilt to indicate the original mouldings. By the year 1953, the whole monument had been disengaged from the debris in which it had been buried. All the time conservation of the terraces and the dome followed the clearing of the debris. In some parts, the pēsāvas were reconstructed according to the old pattern; in others, what remained was conserved with a broken face. In the case of the dome, too, a fair area was rebuilt, but the rest was only conserved.

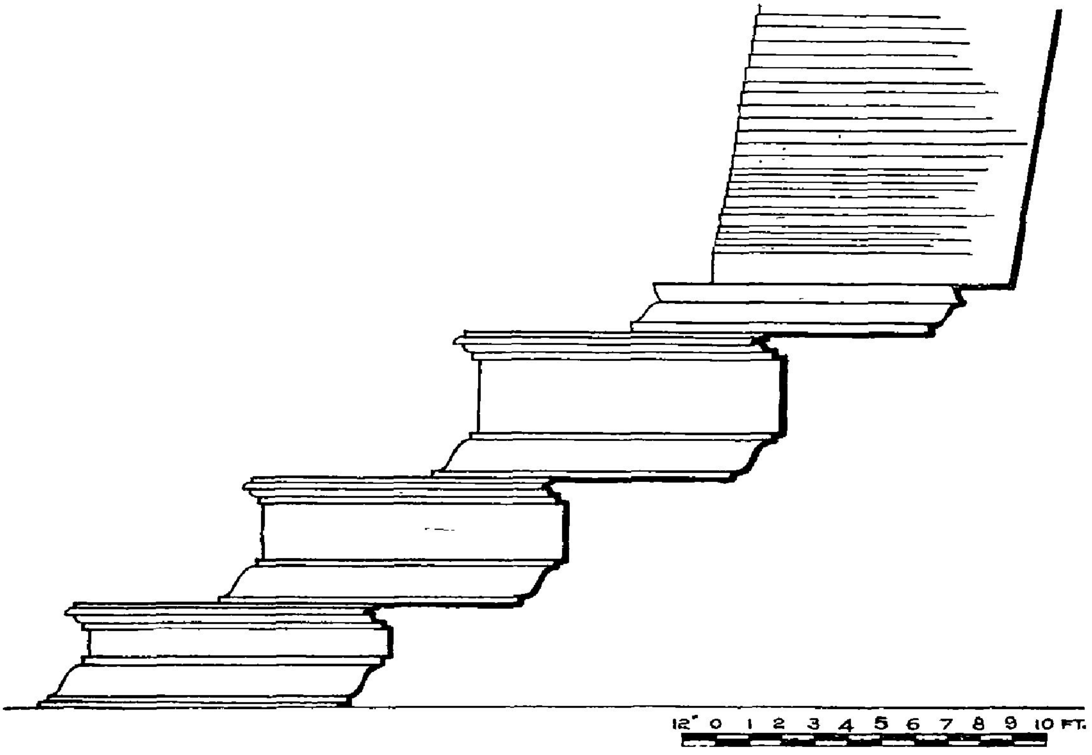


In the northern sector alone, the re-building for the financial year 1962–1963, involved 108 cubes of brick-work.

Certain parts of the dome and the pesavas which had fallen were rebuilt. Decayed bricks were replaced by bricks made to the original size. Originally the bricks were laid in mud mortar, and the ideal from the archaeological point would have been to use the same mortar in the conservation. The mud mortar, however, promotes plant life and is washed away in the heavy rains which are usual in the district, leaving the loose bricks exposed in a short space of time. Hence lime mortar was used in the conservation (and the rebuilding) and a water repellent based on Portland cement was used for the joints at the exposed places.

The smaller *stūpa* uncovered at the fringe of the western side of the larger *stūpa* (the cetiya) was also conserved. In order to show out the features of the smaller stupa in relation to the larger, portions of the two upper pēsāvas of the latter, where they overlapped the other were left unbuilt. As conserved now, the external features of both monuments and the internal features of the smaller one can be studied. With a view to expose to sight the interior of the smaller *stūpa*, the stone slabs covering the relic-chambers have been slightly shifted from their original position.

As has been observed earlier, the relic-chambers of this cetiya and the smaller dagoba encased within it were intact. They had remained undisturbed since they were originally closed. All features of their construction had remained, but it



was not practical to conserve the chambers of the main cetiya, as was done in the case of the smaller dagoba. There were physical and technical problems that could not be surmounted. All the bricks of the first chamber of the cetiya were numbered and arranged on the flat surface on top, the courses being placed in the reserved order with the niches too in their places, with a view to reconstruct it elsewhere, possibly in the museum. Unfortunately during the absence of the writer abroad, these bricks had been used for the conservation of the monument by an officer who was new to the department. A full size model of the first chamber, with simulated bricks, made for the Colombo Plan exhibition of 1951, with models of the main votive objects, is now displayed in the local museum. A model made to a

third of the original size of the second chamber and its eight satellite chambers are also in the museum. Various finds, large and small, are also exhibited in the museum. These objects which needed conservation, such as the gem-set casket and Buddha statues in gold foil from the first chamber, have received expert attention. Objects which needed chemical treatment have been so treated.

The pit dug in the centre of the larger cetiya to reach the chambers was filled in with earth. The final task which remained was to attend to the summit of the monument. If it were left alone, water would have seeped through and gradually endangered the monument which for the main part consisted of highly decayed bricks and debris. The area of the top of the cetiya is 26,000 square feet, that is, a little over half an acre*. The extent of this area is such that for every ½" of rainfall over 6,775 gallons of water would collect on it. Part of this water would have penetrated to the structure and the balance cascaded along the steep slopes of the dome causing irreparable damage both to the stability of the structure and to the conserved brick-work on the dome and basal terraces respectively. It was evident that if proper steps were not taken to arrest the destruction caused by the water falling on the top of the cetiya, the life of the monument would have been unduly shortened. Thus, it became necessary to water proof the summit of the cetiya, and lead the water that collects there through pipes to ground level. The procedure adopted was as follows : All accumulated debris and two to three courses of loose bricks were removed from the surface of the summit. Four to six courses of bricks were laid from the bottom of the hard core using modern engineering bricks in lime mortar. The top course was laid in brick-bats collected from the excavation and their bondings were treated with a water repellent mixture. Now the rain water that falls on the summit is collected along the brim of the dagoba and diverted along inside drains sloping towards two points selected after a contour survey of the summit. The water coming down from these drains is collected into a manhole and led through concealed pipes to ground level. This part of the conservation was planned and carried out by Mr. R. B. Nugegoda, Superintendent of Works, who was acting in the post of Assistant Commissioner (Architectural) in 1967.

In the course of the excavation and conservation, the mounds to the South-West and South-East of the cetiya were examined. A trench was cut through the mound on the South-West, called the Yakadāgoḍälla. This was found to be only a heap of earth to serve as a ramp piled up in order to enable workers to reach the structure they were building and carry material up as the building of the dagoba progressed. Between the mound and the cetiya in this corner of the *maḷuva* a series of bricks laid lengthwise one after the other still remains exposed on plan. Excavation of the lower mound on the south-east between the cetiya and the Nelun-deṇiya-Tuntoṭa road also brought to light similar rows of bricks. These perhaps are remains of a series of kilns which supplied burnt bricks for the cetiya. These rows of bricks also have been conserved.

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*An acre=43,560 sq. ft.

LIST OF PHOTOGRAPHS

Plate I

1. General view of Stūpa mound before clearing debris. View from the south.
2. View of eastern sector of Stūpa before removal of debris encrusting the basal terraces.

Plate II

3. View of the brick platform on top of dagoba.
4. View of eastern sector of Stūpa showing the partially conserved basal terraces.

Plate III

5. Capstones of the upper relic chamber of the Stupa *in situ.*
6. Upper relic chamber (Perfect cube of 4 ft. 6 in.) of the Stūpa after displacement of capstones.

Plate IV

7. After removal of covering slabs of first relic chamber showing lotus shaped brick pedestal, *karaṇḍuva* (reliquary) and other objects *in situ.*

Plate V

8. Elephant lamp worked on the hydrostatic principle, complete with accessories, oil receptacle, suspending chain and oil reservoir. Upper relic chamber from western floor.
9. Units of an elephant lamp from the upper relic chamber. Identical in form and design as the other elephant lamp which is now conserved.

Plate VI

10. Figure of a drummer from the chain of the elephant lamp.
11. Figure of a dancer (cymbalist) from the chain of an elephant lamp.

Plate VII

12. Figure of a dancer (female) from the chain of the lamp.
13. Hanging lamp with lotus bud motif from the upper relic chamber.

Plate VIII

14. Bronze tripod with decorative ornament from upper relic chamber originally found with the hanging lotus-bud-motif-lamp.
15. Bronze pedestal lamp from upper relic chamber. Diameter 6½ in. ; ht. 16⅝ in.

Plate IX

16. Sedent Buddha image, on a *vajrāsana* with gem studded *makara-toraṇa*, size 4½″ × 5¾″ from upper relic chamber.
17. Gem studded gold foil reliquary from the first relic chamber (perfect cube of 4 ft. 6 in.) placed on a lotus shaped brick pedestal (*āsana*)

Plate X

18. Gem studded gold reliquary from the first relic chamber after conservation.
19. The under side of the base of *karaṇḍuva* from first chamber. Note the *liyavāla* (rambling creeper) decorative motif.

Plate XI

20. Lotus shaped brick *āsana*, on top of which the gem studded gold foil *karaṇḍuva* was placed. From the first relic chamber.

21. Finger ring (fragmentary) with an intaglio of lion (left); finger ring same as above in size and detail but without the intaglio (right); ring like object (centre). From upper relic chamber.

Plate XII

22. Damaged capstones of the central relic chamber temporarily supported until the chamber is exposed.

23. View from the top of the second level satellite chamber.

Plate XIII

24. View of the central relic chamber showing protective measures adopted to prevent rain water percolating into the (painted) chamber during the course of further excavations.

Plate XIV

25. Collecting finds from among the debris of the second level central relic chamber.

26. Lamp from central relic chamber *in situ.*

Plate XV

27. Bronze mirror 3 in. diameter. Obverse, highly polished and convex surface. From south of central pedestal.

28. Reverse of the bronze mirror showing decorative design. From central relic chamber.

Plate XVI

29. Earthenware pot (or *punkalasa* "Pot of Luck") with narrow neck and wide projecting lips of mouth. Height of pot 11½ in. diameter 10½ in. diameter of the mouth of pot 8½ in. on broader side. Second level central chamber.

30. Bronze oil lamp, height 2 ft. 7½ in., diameter of base 10½ in., rim of base badly damaged through corrosion. From lower central relic chamber.

Plate XVII

31. Lamp (oil) cast in bronze (broken, in two parts). Height 2 ft. 1¼ in., diameter of base 9½ in Found in the north-east corner of second chamber.

32. Bronze oil lamp (rim of oil receptacle damaged). Height 1 ft. 4 in., diameter of base 6⅛ in. Found in the south-east corner, of the second relic chamber.

Plate XVIII

33. Bronze oil lamp (broken, in two parts). Height 2 ft. 6¼ in., diameter of the base 11 in. Found in the south-west corner of second relic chamber.

34. Two lampstands. Earthenware lamp stand (?), top partly damaged, second level central chamber (left). Earthenware lampstand (?), base totally damaged. Second level satellite chamber.

Plate XIX

35. Earthenware lampstand (?). Base broken. Satellite chamber.

36. Sedent Buddha image of gold sheet and sandalwood core with *siraspota.* Central relic chamber. Height 4 in. width 3 in. From north niche.

Plate XX

37. Sedent Buddha image of gold sheet and patse core. *Siraspota* missing. Front half of image intact, rear half entirely missing. A mass of highly expanded paste present in the rear of the image. Height 2¼ in. width 1¾ in. from east floor.

38. Sedent Buddha image of gold sheet and paste core. *Siraspota* missing, front half of image damaged, rear half fragmentary remains of gold sheet. Height 3 in., with 2¾ in. From north floor.

Plate XXI

39. Sedent Buddha image of gold sheet, *siraspota* missing. Front half of image intact, rear half entirely missing. Height 2 in. width 1⅞ in. Southern niche (left figure).

    Sedent Buddha image of gold sheet. *Siraspota* missing. Front half of image intact, rear half of image completely missing. Height 2¾ in. width 2½ in. From platform, west of central pedestal (centre figure).

    Sedent Buddha image of gold sheet. *Siraspota* missing. Half of image intact, rear half of image entirely missing. Height 2⅜ in., width 2⅛ in. From western niche (right figure).

40. Coiled, five headed cobra cast in bronze, height 5¼ in. Found in the central platform of central relic chamber.

Plate XXII

41. Coiled, three headed cobra cast in bronze found in the second level satellite chamber. Height 6 in.

42. Two figures of coiled, single hooded cobra cast in bronze. From second level satellite chamber.

Plate XXIII

43. Coiled, single hooded cobra in bronze. Second level satellite chamber.

44. Four of coiled, single hooded cobra cast in bronze. First three figures (from left) from second level central relic chamber. Last one from satellite chamber.

Plate XXIV

45. Central and satellite chambers as seen from above.

Plate XXV

46. The bronze pedestal lamp from one of the satellite chambers *in situ.*

Plate XXVI

47. Bronze, gold and crystal reliquaries.

Plate XXVII

48. Repository in which reliquaries were placed in the central relic chamber. The tallest bronze lamp is *in situ.*

49. Fragmentary remains of a bronze reliquary of thin section without a " base plate ", diameter 6 in. height 8½ in. From cavity in central pedestal.

Plate XXVIII

50. Reliquary of gold sheet in two parts. Partly damaged. The *garbha* (dome) which is 2½ in. in diameter and 1⅞ in. high, and the spire with the *hataräskoṭuva* of height 1½ in. Found inside the bronze reliquary.

51. Crystal reliquary in two detachable components ; a capsule of gold sheet 1¼ in. long in the cavity of the reliquary. Contents of capsule A collared bead (?) of gold foil and paste core—probably impregnated with 'relics'. Also seven precious stones at the base of the capsule. The spire of the reliquary is capped with a gold extension and surmounted by a gem, mauve in colour, height 3¾ in. diameter 1¾ in. Found inside the reliquaries No. 49 and 50 one inside the other.

Plate XXIX

52. Crystal reliquary (solid) height 1⅝ in., diameter ⅞ in.

53. Partially dismantled repository of the central relic chamber. The pedestal of the *karanduva* is shown here.

Plate XXX

54. Three props (*trikūṭa*) which supported the repository (in the centre of the picture).

Plate XXXI

55. The uncovered floor of the central relic chamber showing the square covering slab (*in situ*). The reverse of it was inscribed with excerpts from the *Vaṭṭaka Jātaka*. Lowermost garbha (second level).

56. The view of the nine-celled *yantragala* of the central relic chamber after the removal of votive objects. Lowermost garbha (second level).

Plate XXXII

57. A close up of the *yantragala* showing beads, coins, semi-precious stones and other votive objects.

SMALL DAGOBA EMBEDDED IN THE DEDIGAMA SUTIGHARACETIYA

Plate XXXIII

58. A view of the partially preserved small stupa embodied in the fabric of Sūtigharacetiya.

59. The view of small stūpa embodied in the Sūtigharacetiya with its basal mouldings touching the fringe of the basal mouldings of the bigger stūpa.

Plate XXXIV

60. The view of upper chamber of small dagoba before exposing.

61. Sedent Buddha image of gold sheet and with paste core. Upper relic chamber of small dagoba.

Plate XXXV

62. The Buddha figure made of hardened paste. Upper chamber, small dagoba.

63. Cell at upper level of small dagoba opened up showing a bronze lamp *in situ*.

Plate XXXVI

64. View of the second relic chamber of the small stūpa after removal of capstones showing votive objects covered with debris.

65. Sedent Buddha image of gold sheet and paste core. *Siraspota* missing. North-west niche, second relic chamber, small dagoba.

Plate XXXVII

66. Two sedent Buddha figures with *siraspota* made of gold foil and paste core. (Left) Buddha figure north east niche second relic chamber. (Right) Buddha figure south west niche second relic chamber of small dagoba.

67. "*Koraha*" (wide brimmed and shallow clay vessel) found in the second relic chamber of the small dagoba.

Plate XXXVIII

68. Lower relic chamber of the small stūpa before removal of capstones.

Plate XXXIX

69. Lower relic chamber of small stūpa partially exposed.

Plate XL

70. View of the lower relic chamber of small stūpa showing votive objects *in situ* after the removal of debris.

Plate XLI

71. View of the third relic chamber of small dagoba.

Plate XLII

72. Pottery from the third relic chamber of small dagoba.

73. Clay lamp stands with lamps placed on them. Southern corner of third chamber, of small dagoba. Height of clay lamp stand $10\frac{3}{4}$ in.; height of clay lamp $1\frac{1}{4}$ in. (left figure). Western corner of third chamber, height of clay lamp stand 11 in. height of lamp $\frac{1}{2}$ in. (right figure). The broken piece of '*Triśūla*' is also attached to it.

Plate XLIII, Plate XLIV and Plate XLV

74. Coins found in the 1st and 2nd relic chambers of the Sūtigahracetiya (see page 36).

Plate XLVI and Plate XLVII

75. Pendants and Beads found in the 1st and 2nd relic chambers of the Sūtigharacetiya (see page 37).

9—CP 1742

LIST OF PLANS

Plate XLVIII .. Contour plan of Dedigama Archaeological Reserve. Site showing circular mound covering the dagoba and the basal terraces before excavation.

Plate XLIX .. Plan showing Sūtigharacetiya after the excavation of debris and the truncated summit.

Plate L .. Ground plan of dagoba showing the position of the central relic chamber and the eight encompassing satellite chambers in the centre ; and the miniature dagoba embedded in the *pēsāva* of the larger dagoba.

Plate LI .. Plans showing sections and elevations of extraneous structure on truncated summit of the stūpa.

Plate LII .. Sectional elevation of brick masonry below stupa summit showing constructional details of the *garbha.*

Plate LIII .. West-East stratified section of core of stūpa showing upper relic chamber.

Plate LIV .. Plan, Section and Sectional elevation of upper relic chamber showing structural details, etc., and the details of the lotus pedestal inside the upper chamber.

Plate LV .. Plan showing the disposition of granite capstones in the central and satellite chambers.

Plate LVI .. Plan showing the distribution of relic chambers after the removal of capstones.

Plate LVII .. Sectional elevation of central and satellite relic chambers.

Plate LVIII .. Sectional elevation of stūpa showing the relation of the relic chambers to the level and profile of the stūpa.

Plate LIX
Plate LX .. Murals in the central relic chamber of the larger dagoba.

Plate LXI .. Sectional elevation and ground plans of the miniature dagoba embedded in the pēsāvas of the larger dagoba.

Plate LXII .. Sectional elevation of miniature dagoba.

Plate LXIII .. Sectional elevations of 3rd and 1st relic chambers in the miniature dagoba.

Plate LXIV .. Elevation showing the bonding of the four sides of the second relic chamber of the miniature dagoba.

Plate LXV .. Comparative mouldings of stūpas of the Polonnaruva period.

Plate LXVI .. Crystal reliquaries from the relic chambers of the Sūtigharacetiya.

Plate LXVII .. Gem studded gold-reliquary and the gold Buddha statue seated on the *vajrāsana* from the upper relic chamber.

Plate LXVIII .. Details of the Elephant lamp.

Plate LXIX
Plate LXX
Plate LXXI .. Bronze standed lamps from the Sūtigharacetiya.

Plate LXXII .. Terracotta lamp-stands and the other pottery utensils.

INDEX

Abhayagiri-dāgāba, 41
aka, 33, 36
Alakeśvara, 14
Alavala-amuṇa, 14
Ällākola, 11
Aluwihare, Sir Richard, 24
Ambulugala, 9 n3, 15
amuṇa, amuṇam, 1, 7, 19
Ananta, 12
Antiquities Ordinance, 21, 24
Anuradhapura, 19, 20, 41
Arandara, 16, 17
Ārya Cakravartti, 14
Āryan, 6
Asadisa (prince), 7
Asadisa-jātaka-vaṇṇanā, 7
Assamabhūmipado, 13
attāṇi, 6
Attapitiya (=Aṭṭāpiṭiya), 17
Aṭugoḍa, 6

Beligal, 20
Beligala, 5, 18
Beligal-korale, 5, 6, 16, 17, 19, 22
Beligal-nuvara, 9
Bell, H. C. P. 18, 19, 21
Bhīma, 14
Bhuvanekabāhu, 7, 25
Bhuvanekabāhu IV, 10
Bhuvanekabāhu V, 14
Bhuvanekabāhu VI, 15, 16, 18, 19, 21
"Bidigas", 16n3
Bisōvela, 16
Bodā-māpā, 10
bōdhi-maluwa=(*maḷuva*), 18
Bodhisattva, 41
Brāhmī, 6
British, 17
Buddha, 5, 13, 30, 31, 33, 34, 38, 39, 47, 48, 53
Buddhist, 21, 24, 29, 41
Buddhist Temporalities Ordinance, 21, 22

campaka, 13
Candravatī, 15
Caulukya, 14
cetiya, vii–viii, 9, 18, 24, 25, 27–29, 32, 36, 46, 53, 54
Ceylon, 6, 9, 10, 14, 15, 33, 41
Ceylon Coins and Currency, 42
Ceylon Journal of Science, 19
Chalmers (Lord), 40
Chinese, 27
Chola, 27
Codrington, H. W., 20, 21 n1, 22, 23, 30, 42
Çolombo, 5, 17, 18, 19
Cūlavaṃsa, 51

Dädigama, Däḍigama, 5, 6, 7, 9, 12, 15 n1., 16, 18, 20–22
Dädigan-nuvara, 9, 10
dāgaba, dagoba, dāgäba, 18–25, 27–29, 40–42, 50, 51, 53
Dakkihṇadesa, 8, 9
Dälivaḷa, 20, 21
Däḷiyātissa, 20, 21
Daḷupatissa, 20
Dam̆badeṇi-nuvara, 9
Dam̆badeṇiya, 9, 14
Danta (prince), 5
Dāṭhopatissa, 20
dāti, 7
Dätigama, Dätigam, 5, 6, 7, 9, 10, 11, 21
dātta, 7
Dedigama, 5–20, 23, 25, 26, 28, 29
Dedigama Museum, 40
Dedigama-nuwara, 18
Dedigama-oya, 6
Dedigama-Rajamahavihāra, 24
Deliwala, 19 = Dälivaḷa
Demaḷamahāsāya, 28
deva, 11
devāla, 9
Devanītiya, 9
Devapura, A., 40
devarāja, 8
Devendra, D. T., 37
Devinuvara, 10
Devanāgara, 18
Dhammakittika, 13
Dharmaparākramabāhu, 16
Dharmapradīpikā, 7
dhyāni-mudrā, 47, 48
doraṭupāla, 18
Doravaka, 11, 16, 26

English, 17

gabaḍāgama, 17
Gajabāhu, 19, 21, 24, 28
Gajabāhu I, 5, 18
Galaturumuḷa, 13
gal-sannasa, 19

Gal-ṭām-ōviṭa, 26
gamarāla, 17
Gampola, 10
garbha, 1, 34, 39–42
garuḍa, 12
gāṭapadaya, 7
Gatāra, 12, 26
Gatāra-piriveṇa, 26
Gonnāva, 9 n2
Greek, 42
Gujarat, 14
Gurugoḍa-oya, 6
Guruḷugōmi, 7

Hatarakoraḷe Vitti, 16 n2
hatarāskoṭuva, 34, 47
Hettimulla, 17
hī-dättehi, 7
Hocart, A. M., 19, 21
Holombuwa, 16, 19, 22
Hunuvela-vihāra, 6

Iddamalpana (°pāṇa), 17
Ihaḷavela, 17
Indian, 42

Jaffna, 15
Jātaka-pota, 7
Jātakaṭṭhakathā, 7
Jātaveda, 40
Jātigāma (Skt. Jātigrāma), 6, 7, 12, 21
Jātigrāmapura, 14, 21
Jāva, 14
Jāvaka, 14 n4
Jayabāhu, 7
Jayalat-kanda, 25
Jayatilaka, D. B., 10, 23
Jayavīra-Parākramabāhu, 15
Jetavana (dāgāba), 41

Kalā-oya, 20
Kandupiṭapattuva, 6
Kandy, 5, 10, 16–18
Kandyan-kingdom, 16, 17, 21
Kang, 27
karaṇḍu(-va), 34, 49
Kegalla (Kägalla), 5, 9 n3., 18, 21–24, 24 n2
Kegalle District, Report on the, 21
Ke(ä)laṇi-gaṅga, 6
Kelaṇiya, 8, 9, 12, 13
Khīragāma, 21 n.1
Kinigoḍa, 20
Kinigoḍa Kōralē, 19
Kīravāli (-weli)-pattuva, 5, 6, 16, 19, 22
Kīravälla, 5, 6, 15, 16
Kīravälle Mahārālahāmi, 16
Kitsirimevan, 5
Kitsirimevan-Kelaṇiya, 14
Kitulgala, 9 n2
Kōraḷe, 11, 17
Koṭavehera, 5, 16, 18–26, 28–30, 46
kot-kārälla, 50
Kotte(=Kōṭṭē), 7, 15, 16, 19
Kuruṇāgal-Nuvara, 9
Kurunegala Vistare, 18
Kuvera, 32, 36

Laṅkātilaka, 20
Leṇagala, 6
London, 30 n.1
Longhurst, A. H., 23

Maḍabaḍaviṭa, 16
Magulmahāvihāra, 14
Mahābhuvanekabhuja, 13
Mahāmeru, 13, 40, 41
Mahānāgahula, 7
Mahānettapāsādamūla, 13
Maha-oya, 6
mahārāja, 9
mahāthera, 13
Mahāvaṃsa, 6, 7, 9, 20, 28
Mahāvanaratana, 13
makara-toraṇa, 30, 31
Malay Peninsula, 14
Māligātänna, 25
maḷuva, 27, 28, 46, 54
Māmpiṭa, 6
Mānābharaṇa, 6–9, 20
Mānāvulupura, 7
maṇḍalikarāja, 14
Marambe, A. J. W., 16 n5
Mārtāṇḍam, 14
massa, 30
Māyādunu-nuvara, 9
Medawala, 10
Menikkadawara (=Māṇikkaḍavara), 16, 19, 21, 22
Mittā, 7, 8.

nābiliya, 47
Nāgarī, 41
Nampota, 16
Ñātigāma, 7, 21
Nelundeniya, 5, 17, 18, 25, 54
Nelundeniya-oya, 6
Nīla, 5
Niśśaṅka Alakeśvara, 14
Nugawela, Hon'ble E. A., 29
Nugegoda, R. B., 54

Otarapattuva, 6

Pabhāvatī, 8
padmākāra, 29
pagiliya, 7
Pahaḷavela, 17
Pali, 6, 7, 10, 12, 40, 41, 42
Pallēbāge, 17
Pāṇḍyan, 17
Parakkama-bhuja, 12, 13
Parākramabāhu, 10, 13, 14, 23, 27, 30, 32, 33, 36
Parākramabāhu I, 6, 7, 9, 20–22, 28, 30, 33, 51
Parākramabāhu IV, 10
Parākramabāhu V, 9, 10, 14, 21,
Parākramabāhu VI, 5 n7, 14, 15
Parākramabāhu IX, 16
Parākramabāhu (Pandita), 9
Pärākumbā, 12
Paranavitana, S., 14, 15, 21, 22, 25, 39
paritta, 41
pariveṇa, 12
pattuva, 5
pēsāva, 27, 28, 36, 39, 42, 46, 52
Pieris, Paul E. 16 n3, 21–22
Piḷagama, 6
Podinilame, M. M., 9n2
Polonnaruwa, 7, 20, 21, 28
Portuguese, 16, 19, 22
Poulier, R. S. V., 23
Price, F. H., 18, 21
Public Trustee, 22
puṅkha, 7
Puṅkhagāma, 6, 7–9, 20, 21, 25
punkalasa, 33
Purandara, 15 n2

Queyroz, 16 n3

Rāgala-oya, 6
Rāhula (Śrī), 8
Rājādhirāja, 12
Rajamahavihāraya, 25
Rājarāja III, 27
rājasabayehi, 10
Rājasiṃha, 16
Rājāvaliya, 5, 15, 16
Rajput, 14
Rambukkana, 20, 21
Ranmalī (P. Hemamālā,) 5
Ranmāṇikē, 15,
Ranwala, 6
Ratanamālī, 8
Ratanāvalī Cetiya, 21 n.1, 28
Raṭēmahatmayā, 6, 17, 21, 22, 25
ratnākara, 42
Ratnapura, 14, 18 n.1, 22 n2
Ratnāvalī, 8, 9
Rayigama, 14
Rohaṇa, 7, 14
Ruvanwella, 17

Sabaragamuwa, 5, 18 n.1, 20, 22
Sāhassamalla, 27
Säḷalihiṇi-sandeśaya, 8
Salgala, 6
Samādhi, 49, 50
Sandesa (*-śa*), 6, 10, 12, 14
Saṅgharāja, 13
Sanskrit, 7, 15 n.1
Sapumal Kumārayā, 15
Sarogāmamūla, 13
Satara-korale, 5, 15
Senāpatimūla, 13
Siddha, 11
Siṃhaḷa-peraḷiya, 15
Siṃhaḷa-saṃge, 15
Sinhalese, 5–7, 9, 10, 15, 16, 19, 21, 40, 41
Siraspota, 31, 33–35, 38, 39, 47–49
Sivaramamurti, 30n2
Soulbury (Lord), 29
State Council, 17
Strī-pura, 6
stūpa, 2, 9, 19, 28, 29, 36, 37, 39–51, 46, 49, 51–53
Sung, 27
Sūtighara, 51
Sūtighara-cetiya, 5, 9, 20, 22, 23, 25, 51
sūtigharaṭṭhāne, 9
Svarṇṇamāṇikyā, 15

Tāmraliṃga, 14
Tārā, 26
Tārāgoḍālla, 26
Ṭhakura, 14, 15
thūpa, 19
tilaka, 11
Tisarasandeśaya, 10, 17, 21, 23
Tombo, 16
Tooth Relic, 5
toraṇa, 13, 30
Toṭagamuva, 8
trikūṭa, 40, 41
Tuntoṭa, 5, 25, 26, 54

Uḍabāge, 17
Uḍaraṭa, 16
Ulakuḍaya (devi), 14 n2, 15
Upalantaramūla, 13
uparāja, 7
Upulvan, 10

vaḍavānala, 42
vajrāsana, 31
Valgampattuva, 5
Vaṭṭaka Jātaka, 40, 41
Vävakanda, 6
Veheravatta, 5, 6, 25
Vibhīṣaṇa, 8, 9, 13
Victoria and Albert Museum, 30 n.1
vihāra, *vihārē*, 10, 18, 19
Vijayabāhu, 33, 36, 42, 49, 50
Vijayabāhu I, 7, 8, 33, 42
Vijayabāhu III, 14, 18, 21
Vijayabāhu VI, 16
Vikramabāhu, 7
Vilgammuḷa, 13
Vilgammuḷa, Mahāsāmi, 12
Vīra Alakeśvara, 14
Vīrabāhu, 8, 20
Vīrakerala, 30, 33
Vīrakeralāsya, 32, 36
Viṣṇu, 12, 13
Vittipot, 16
Vuttamālā, 6, 7, 12, 21, 26=
Vuttamālāsandesa-sataka, 10, 12
vyāgra, 18

Walgama, 5
Walgam-pattuwa, 19

Yagadā (or Yakadā)-goḍälla, 24, 28, 54
Yakadawa, 24
yāḷa, 17
Yaṭaha-leṇa, 6
Yudaganāva, 28
yuvarāja, 9, 15

PLATES

Plate I

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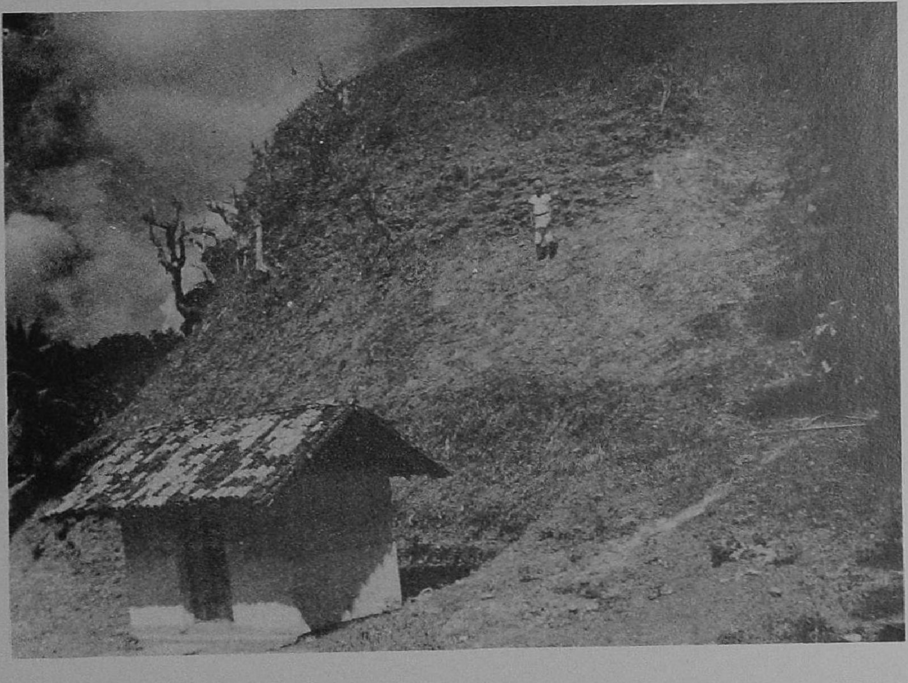

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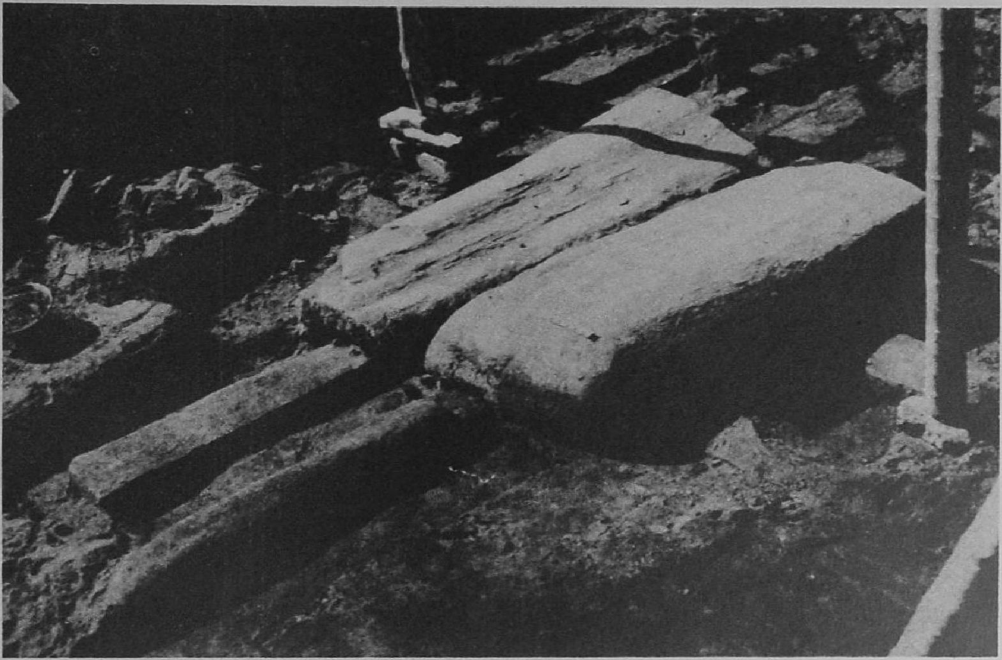

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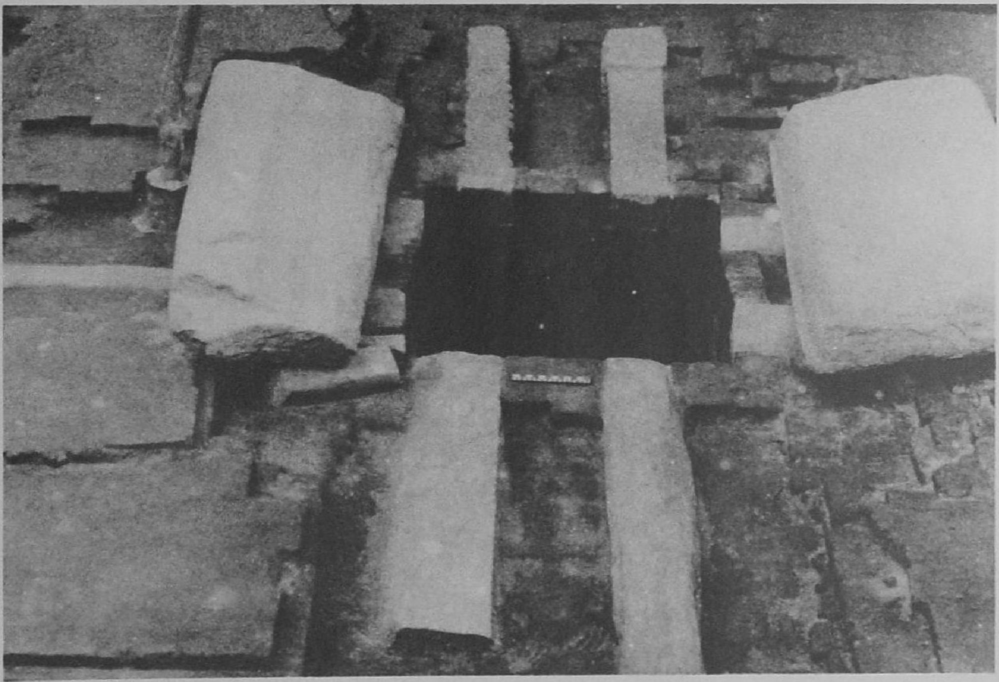

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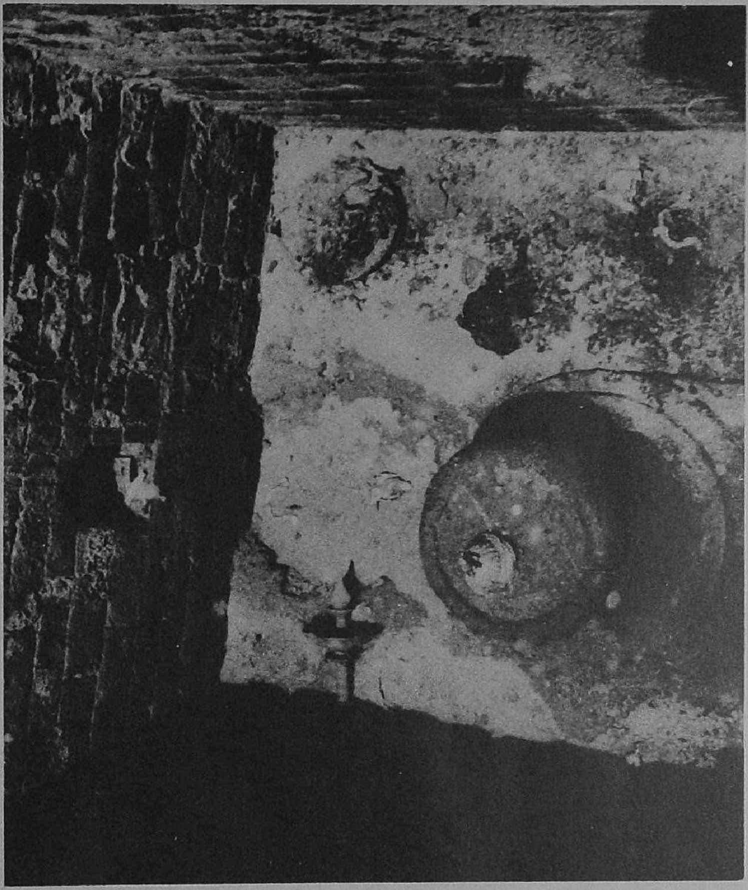

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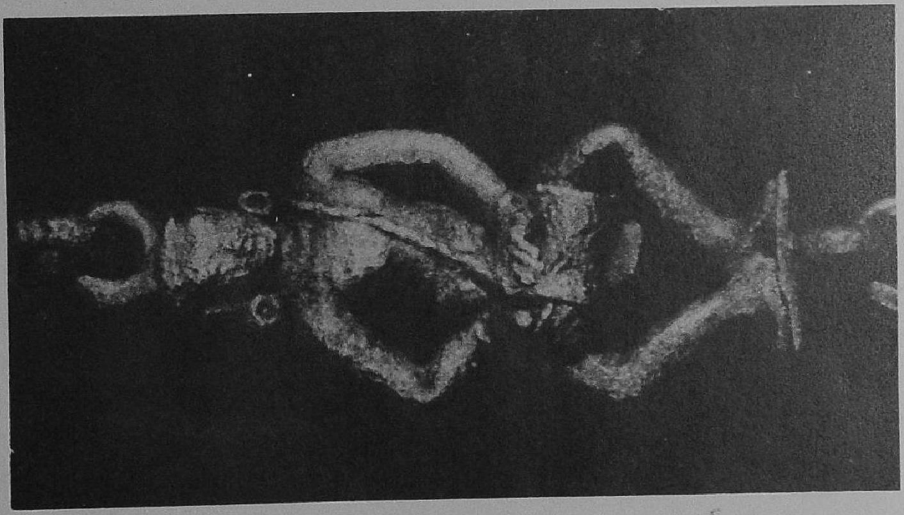

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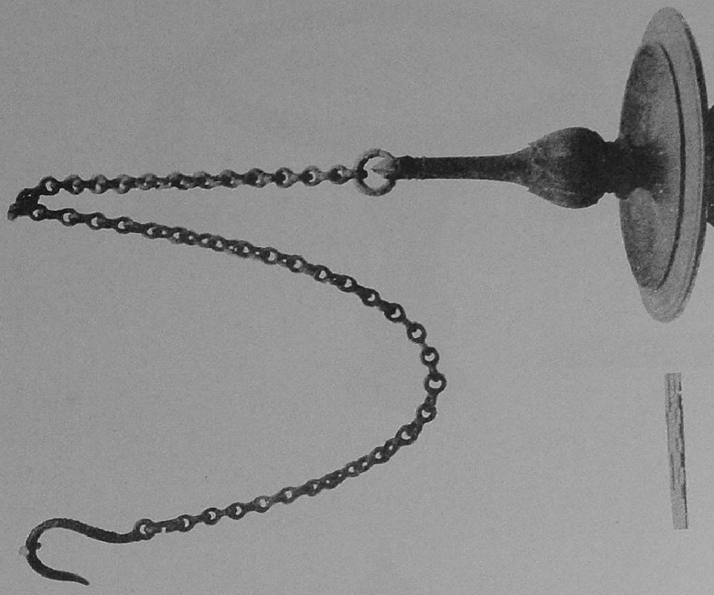

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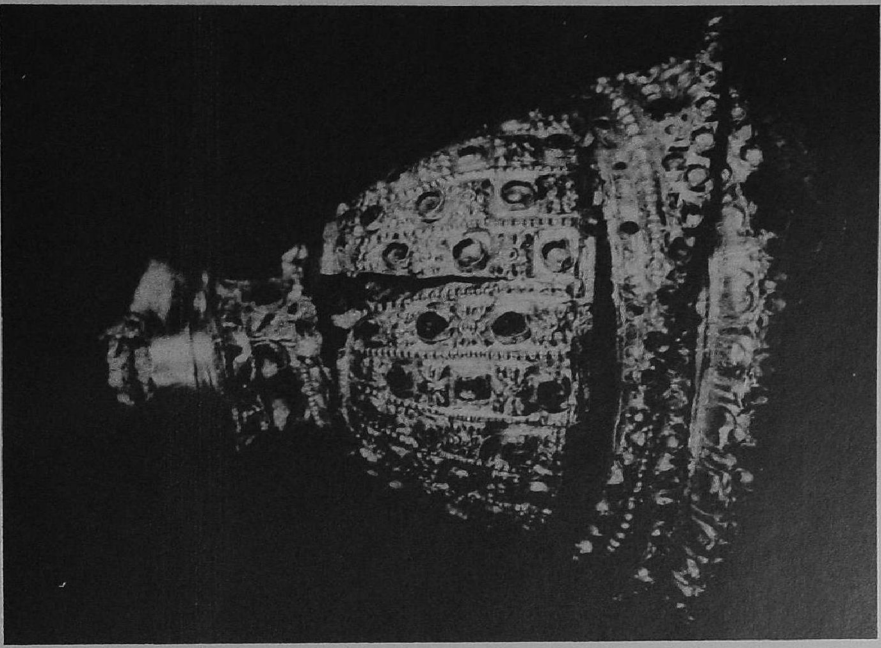

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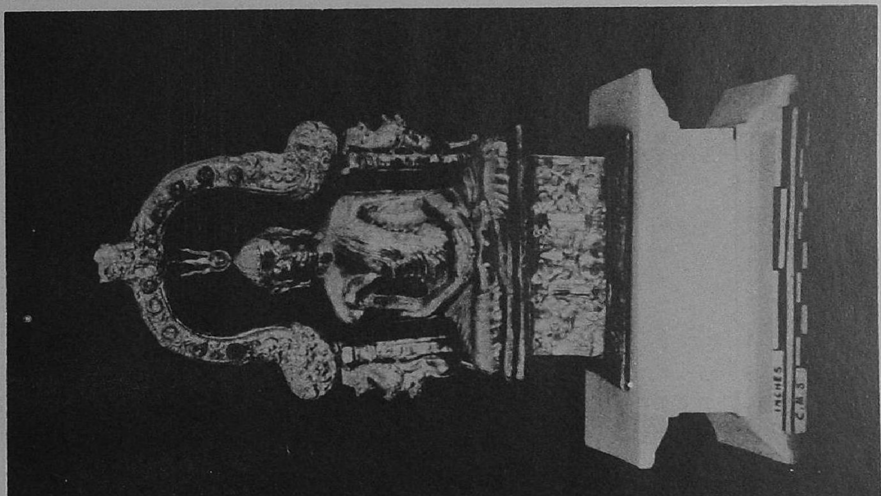

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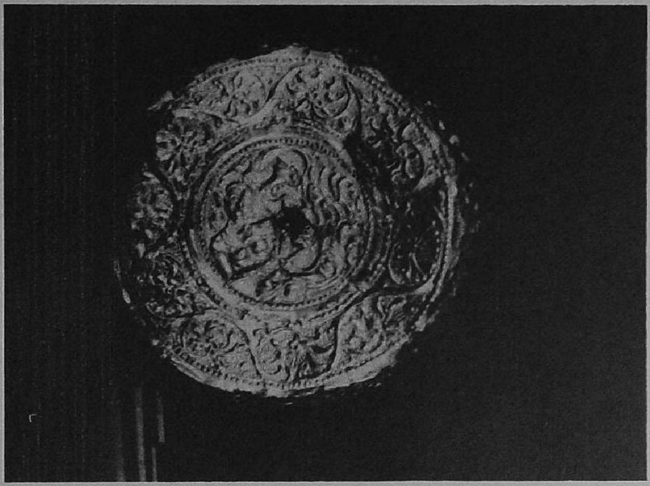

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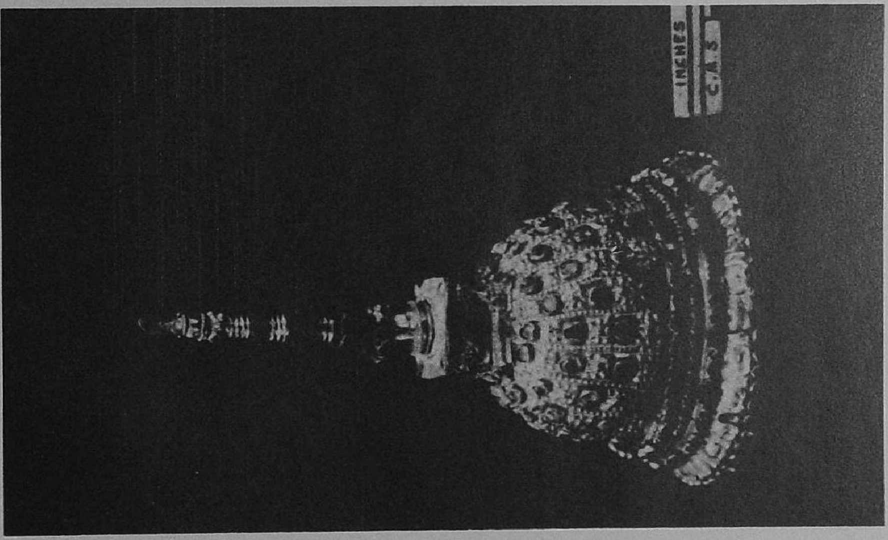

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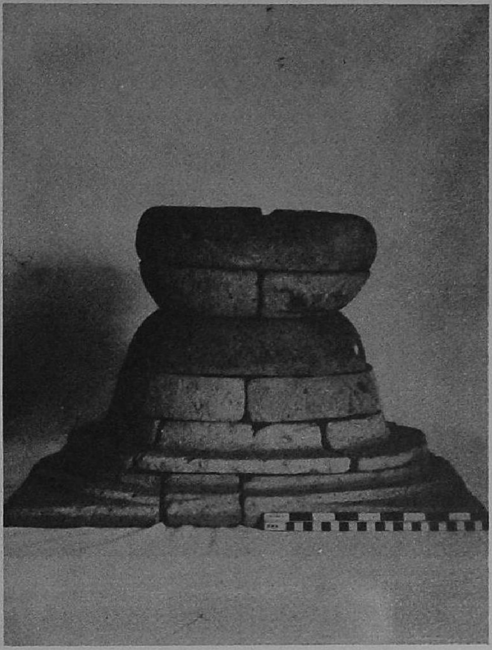

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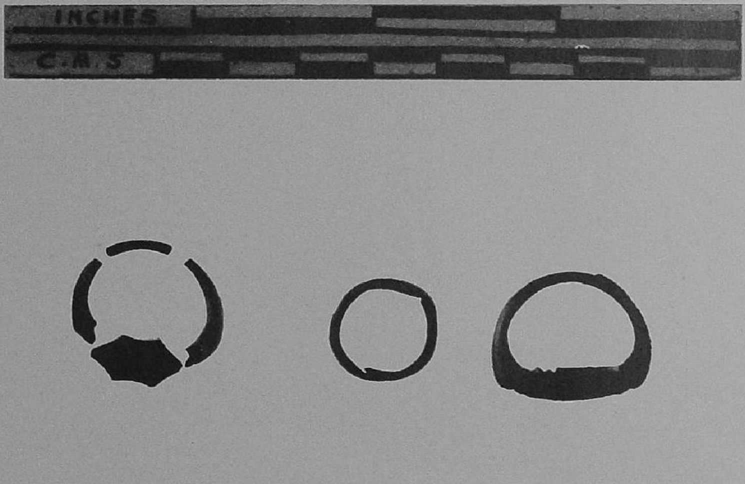

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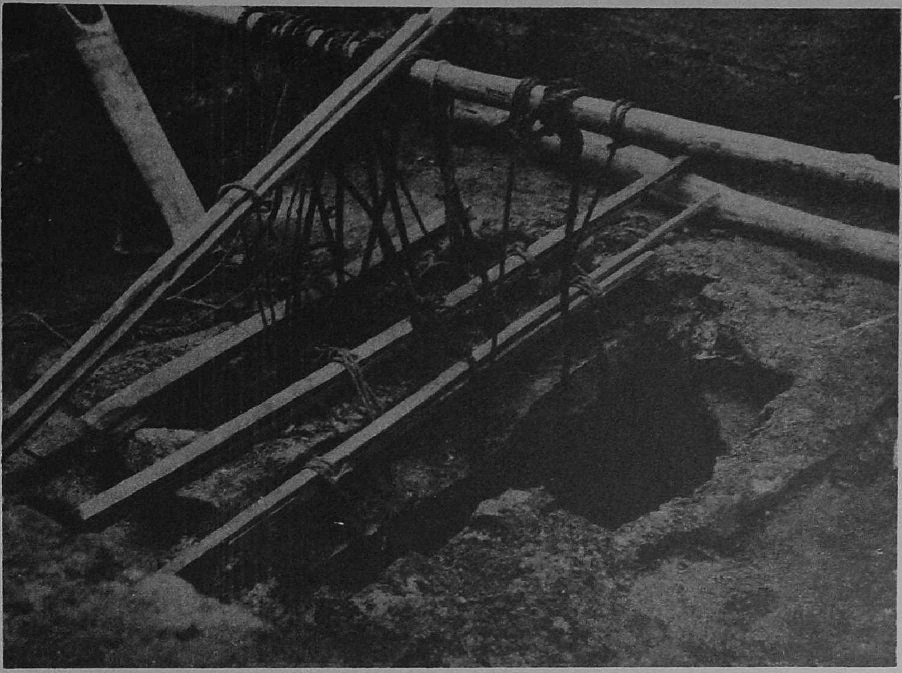

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23

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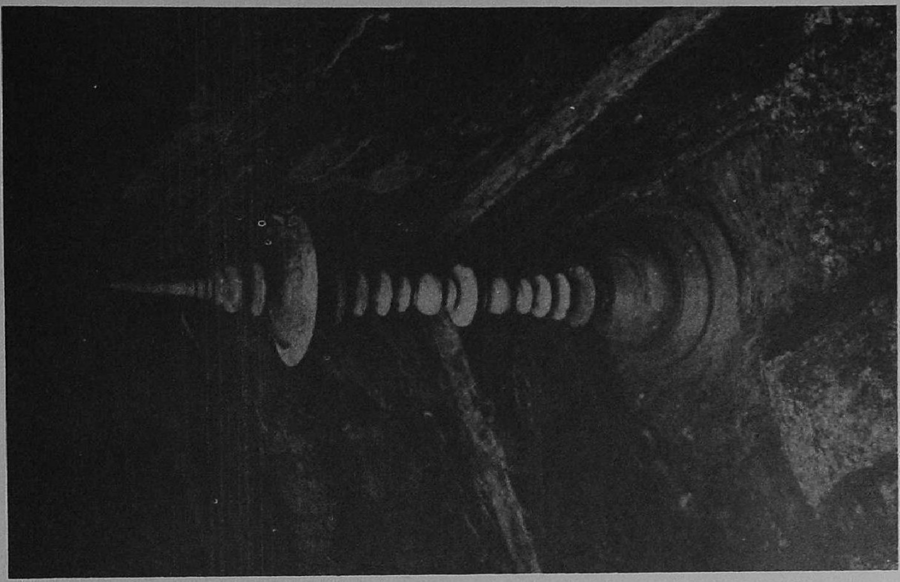
24



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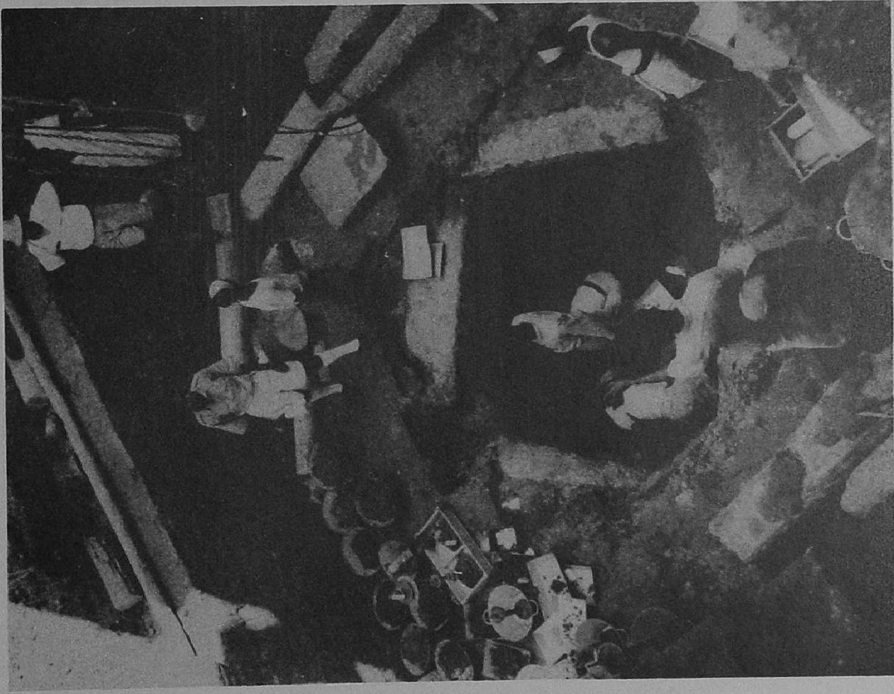

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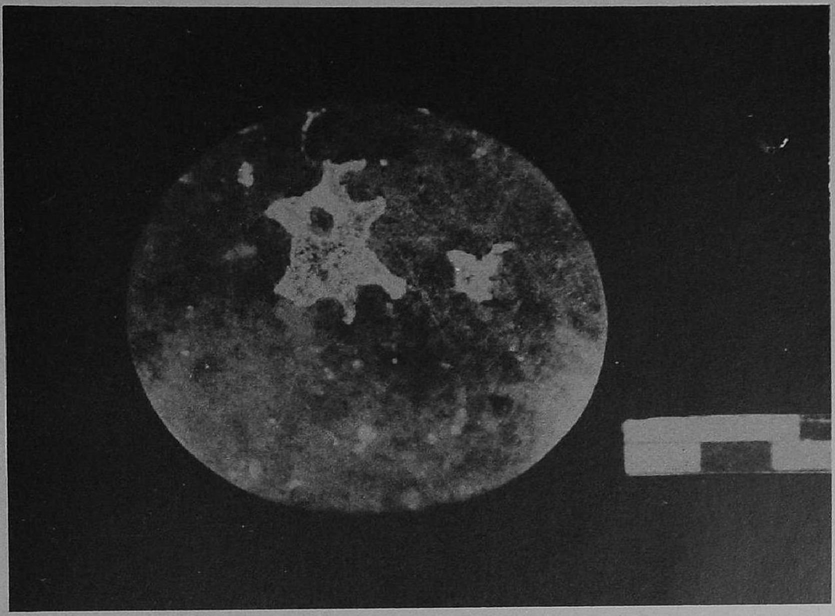

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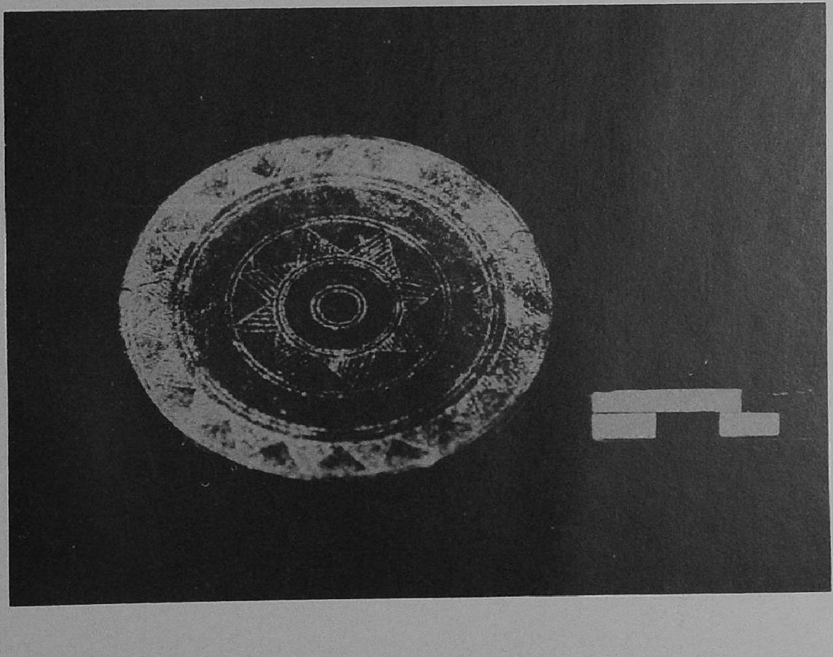

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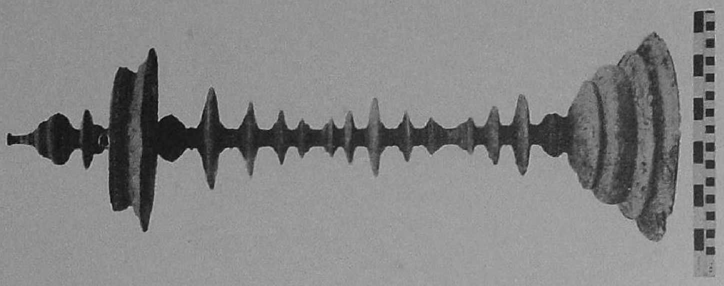

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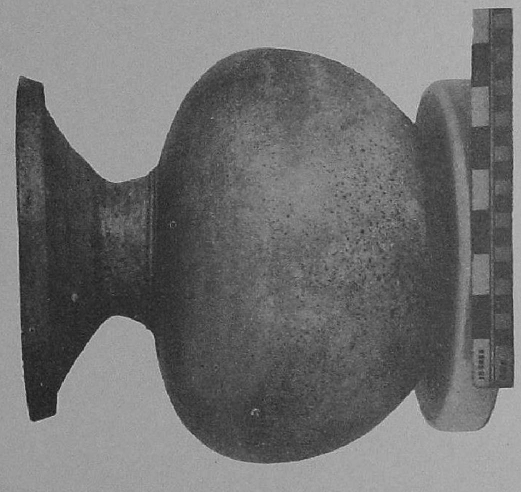

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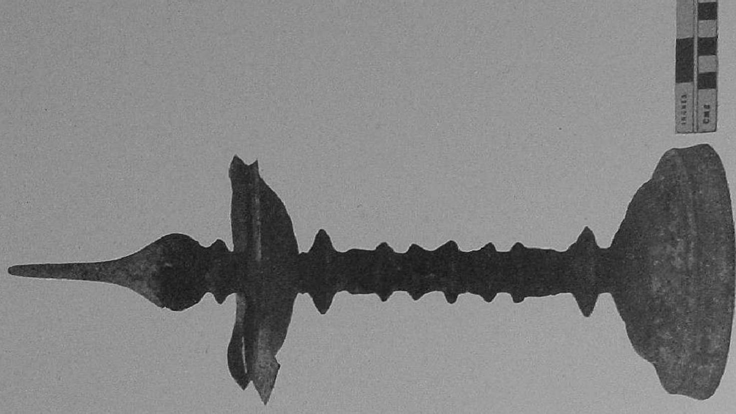

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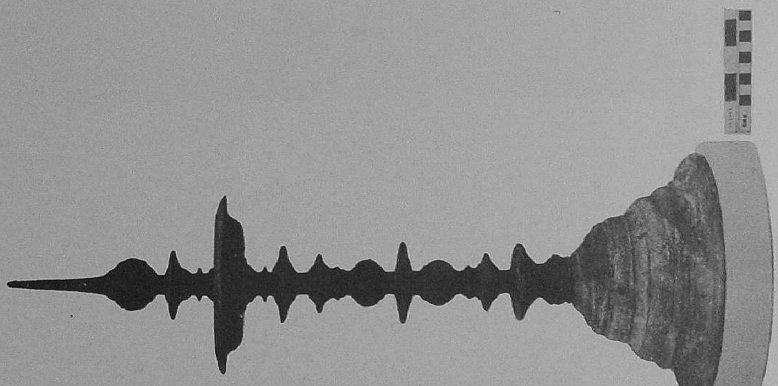

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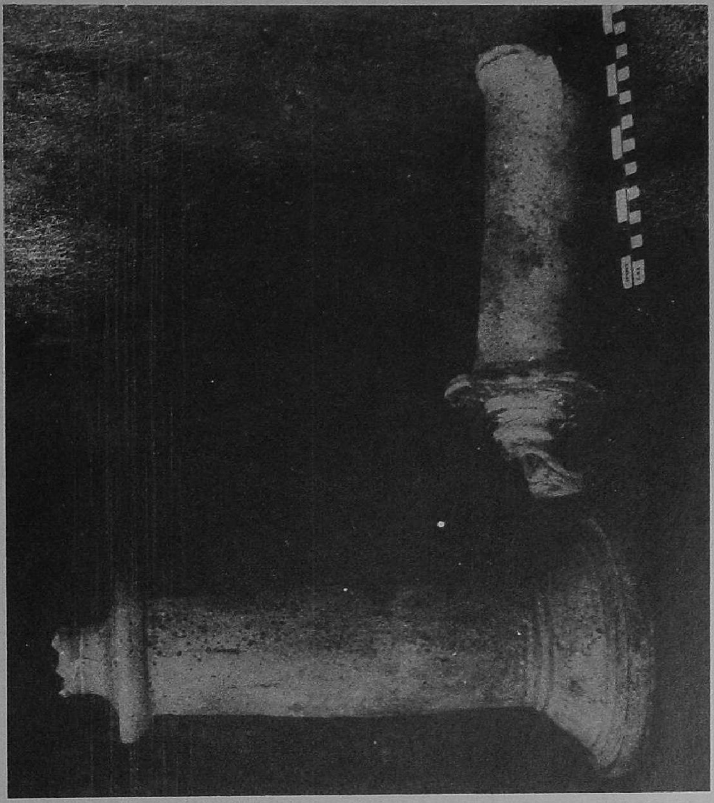

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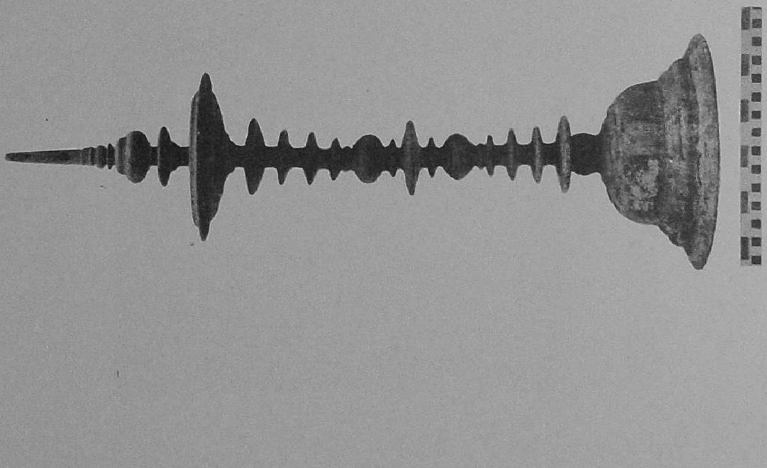

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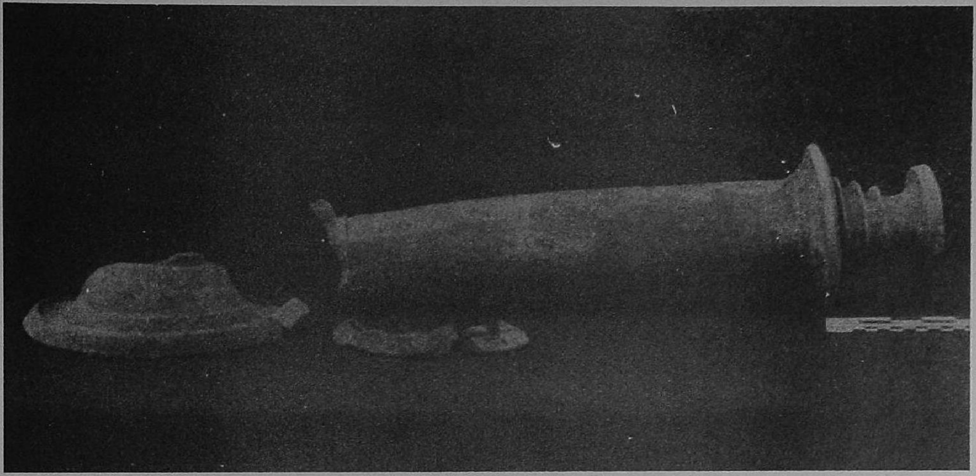

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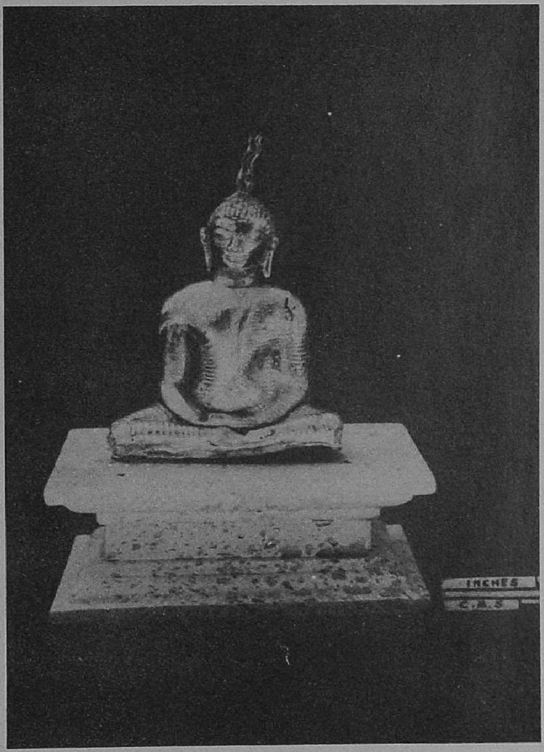

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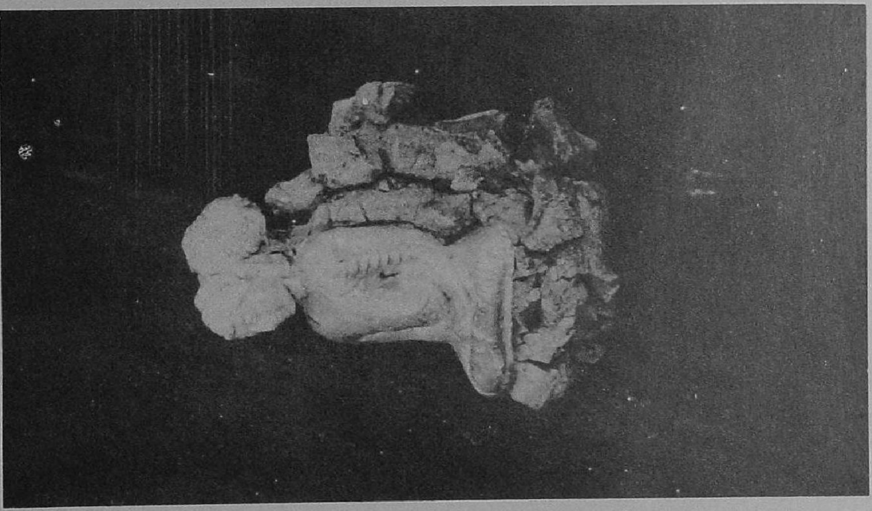

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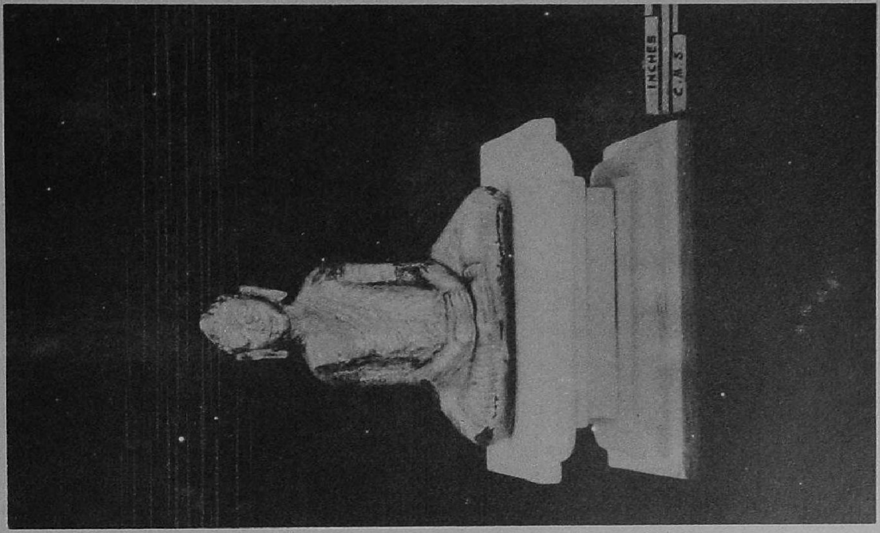

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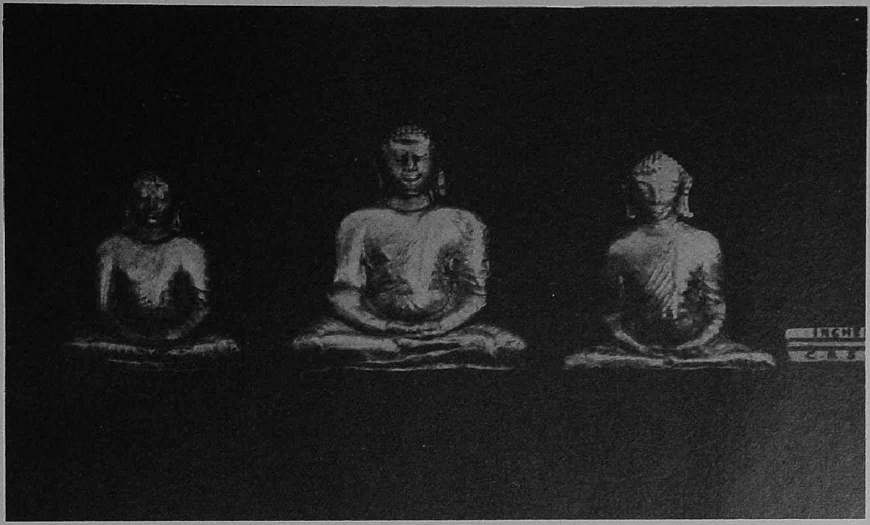

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Plate XXII

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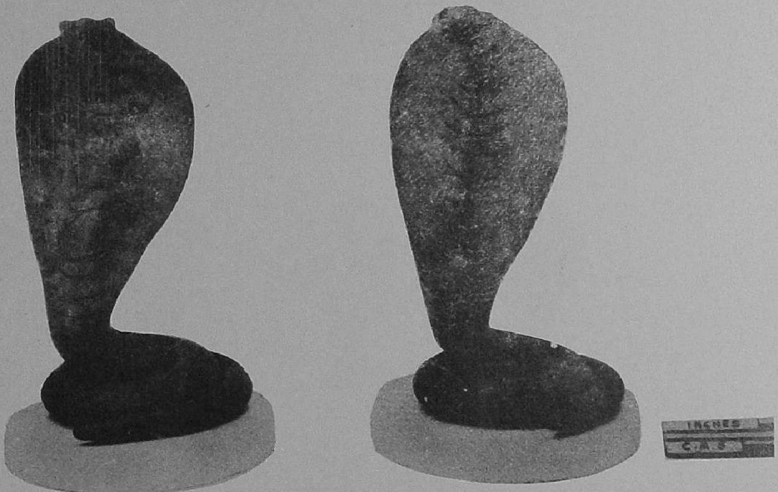

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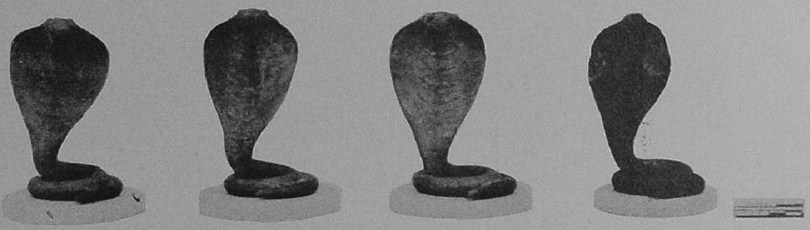

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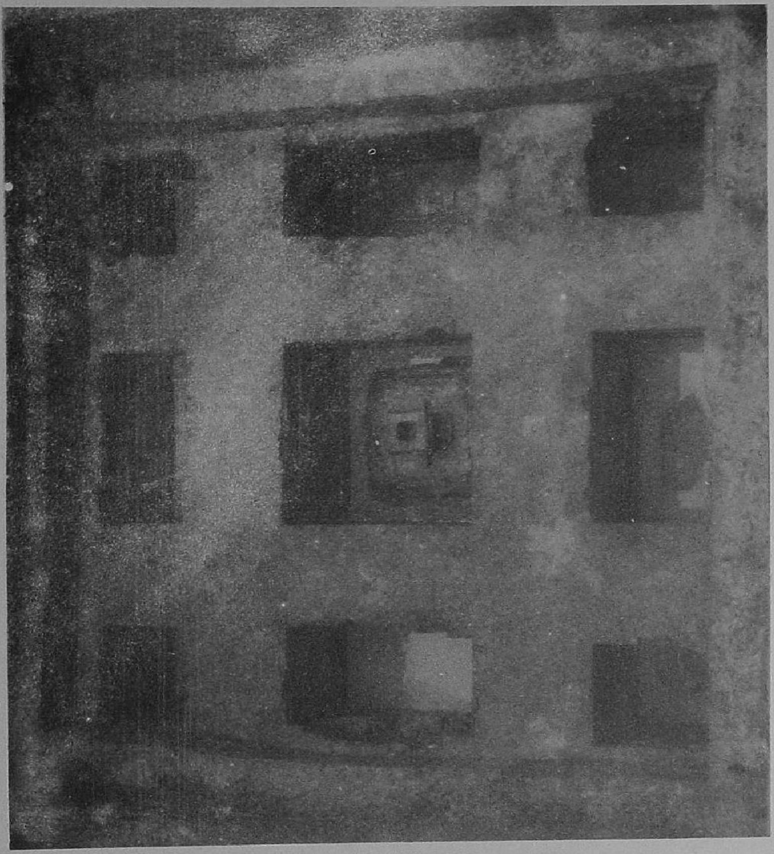

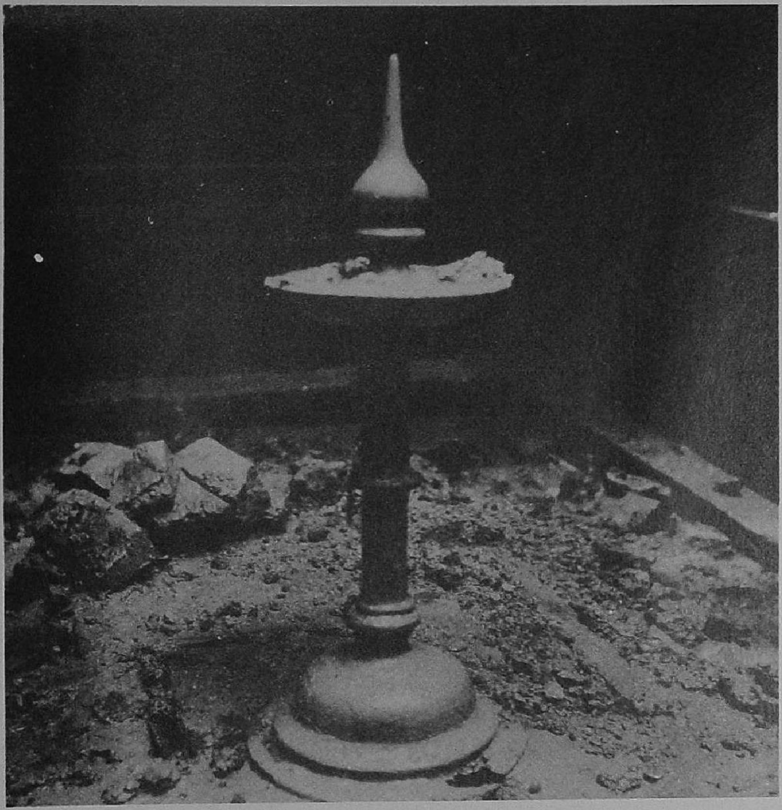

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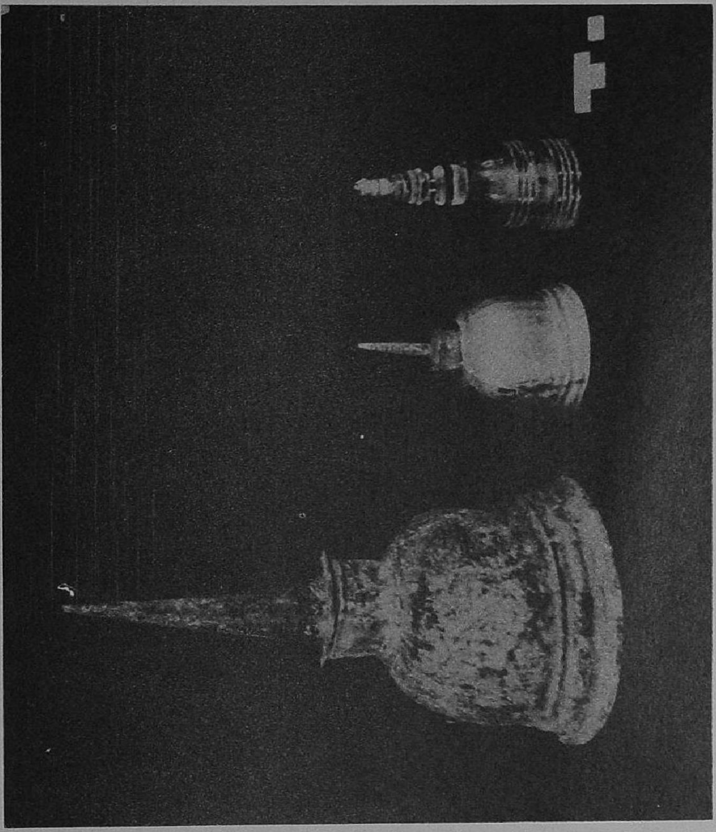

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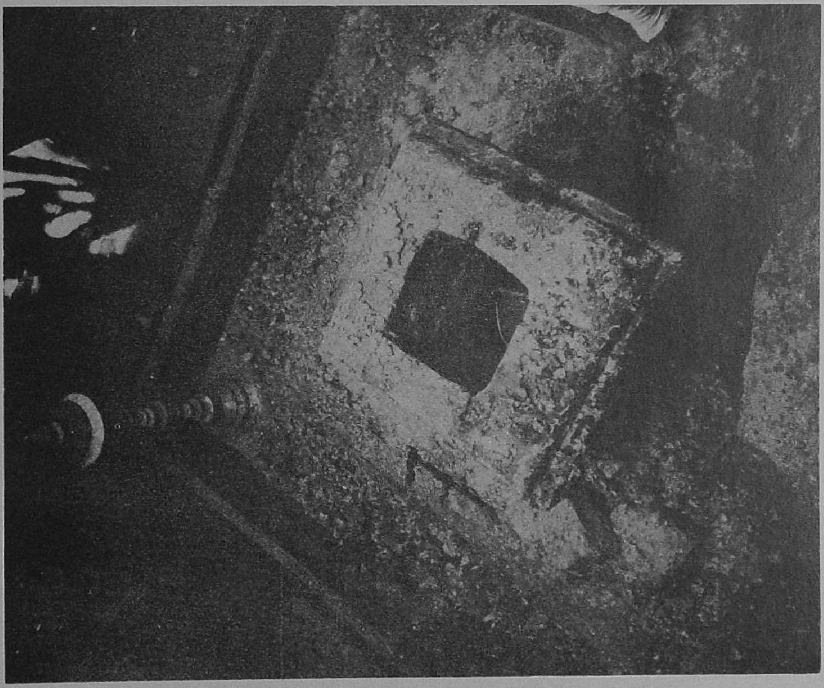

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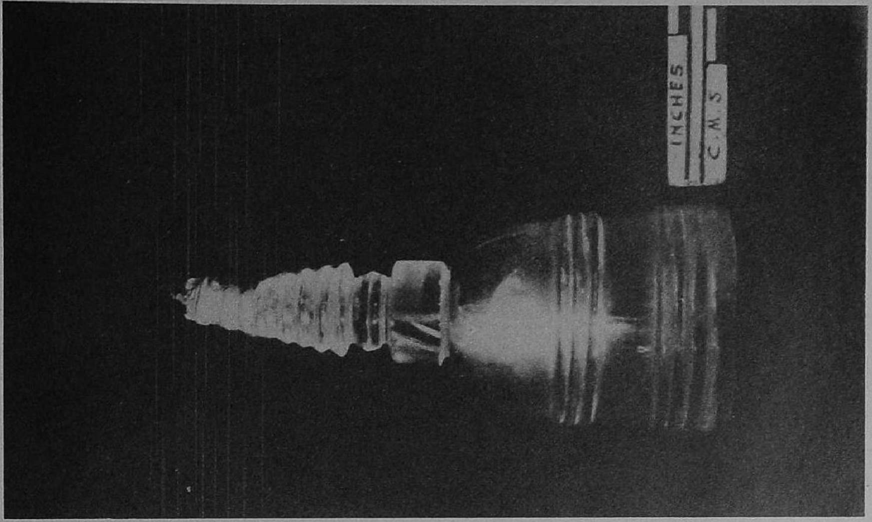

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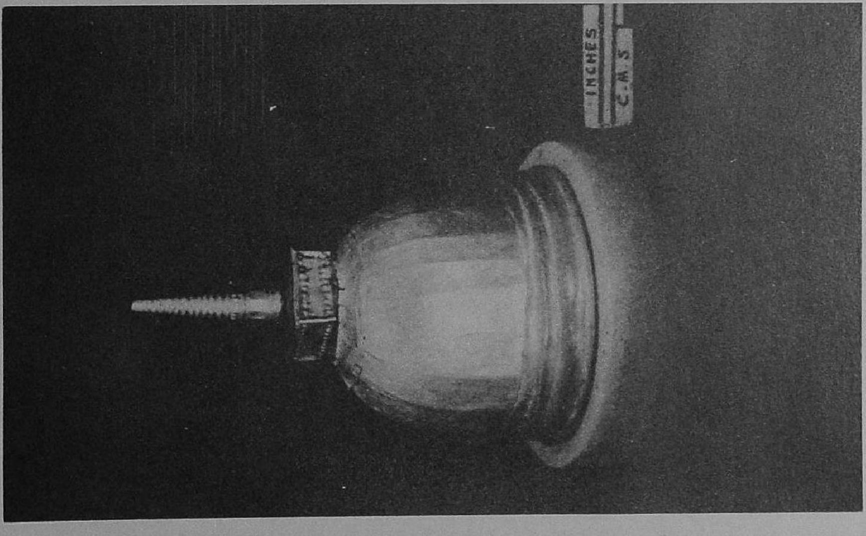

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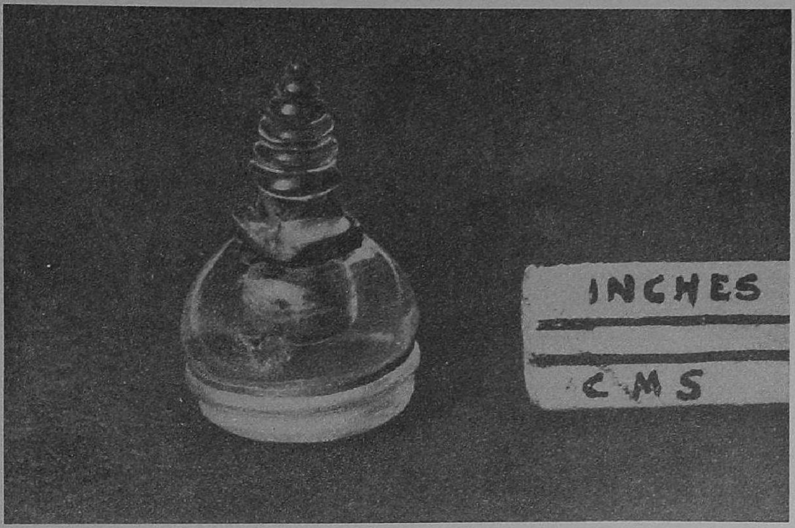

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53

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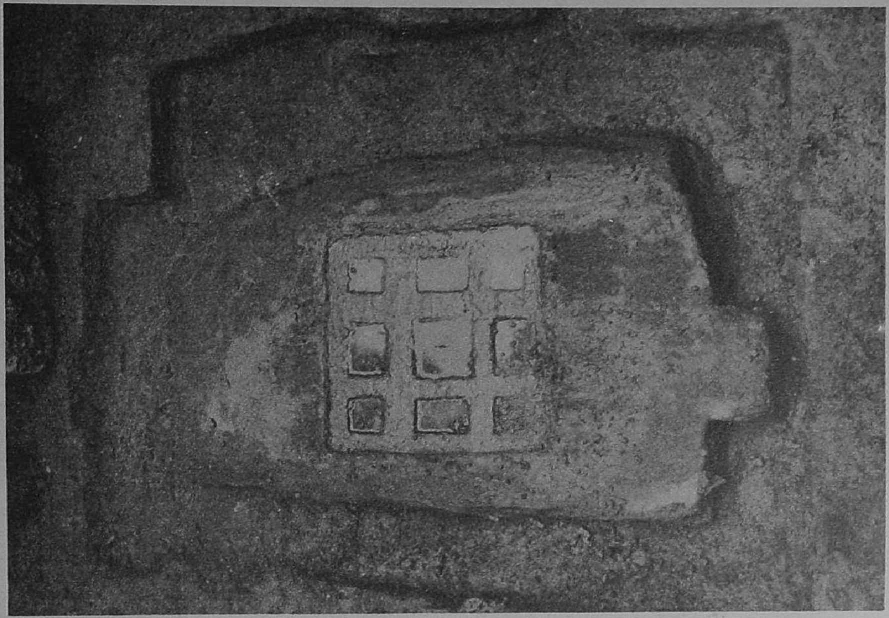

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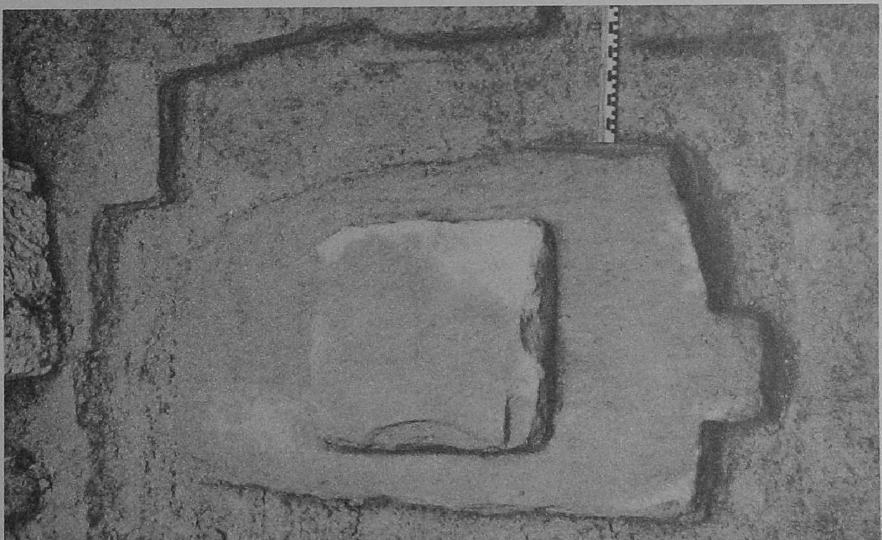

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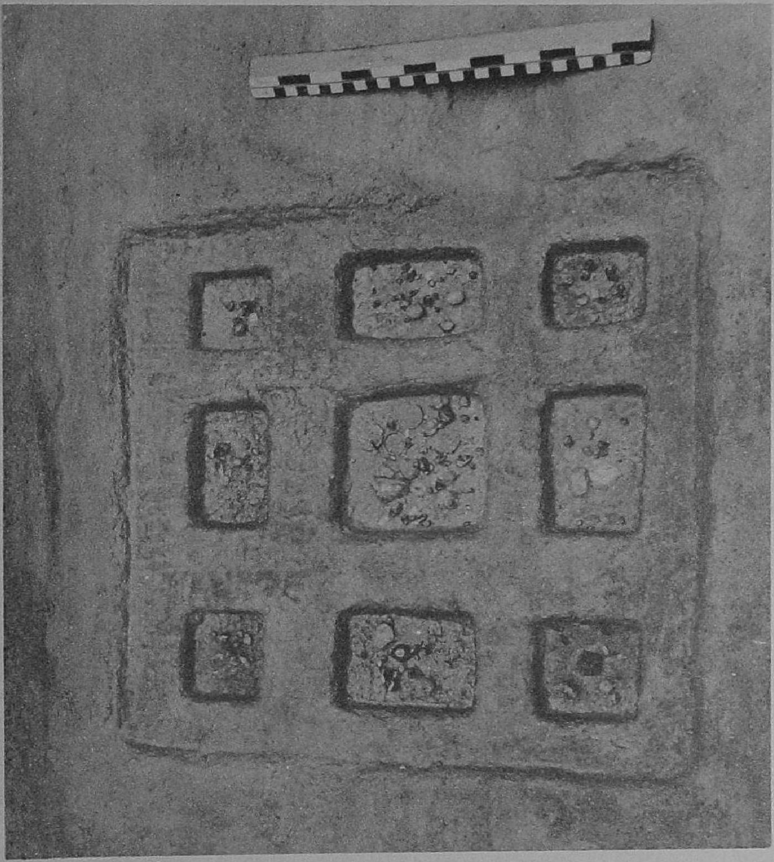

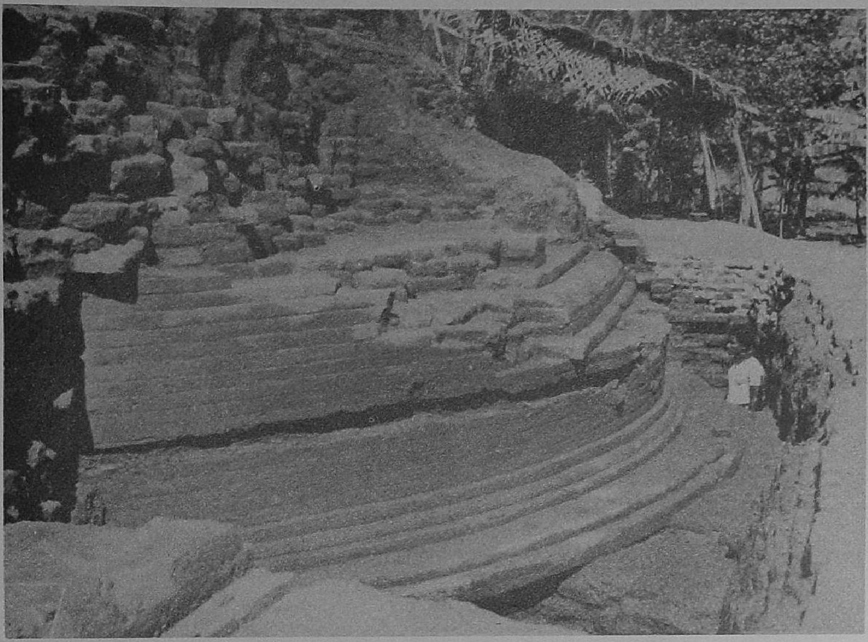

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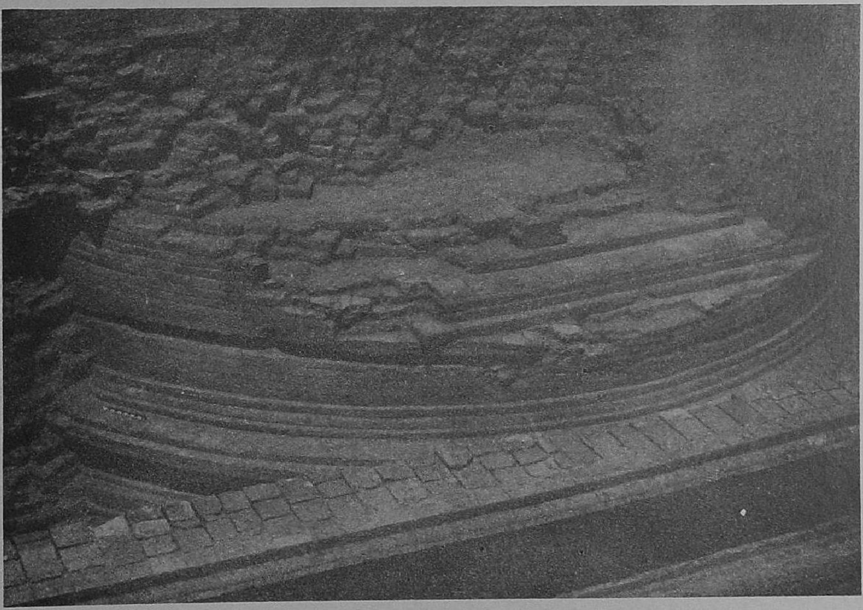

59

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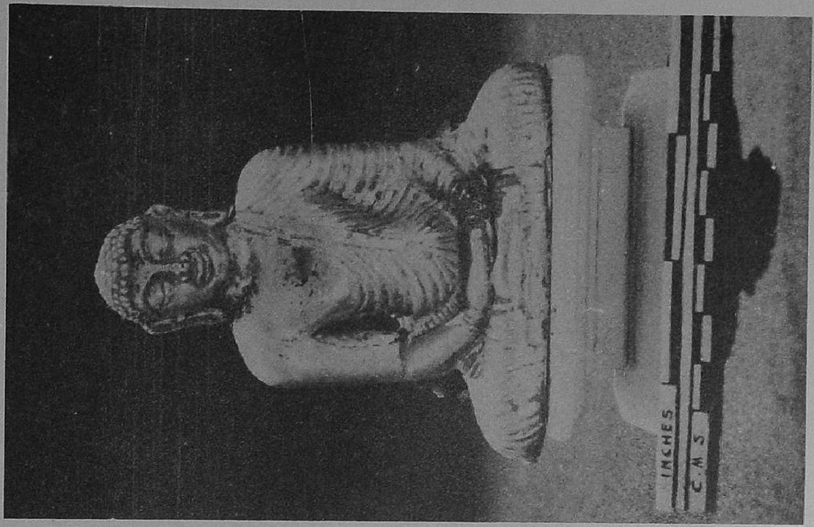

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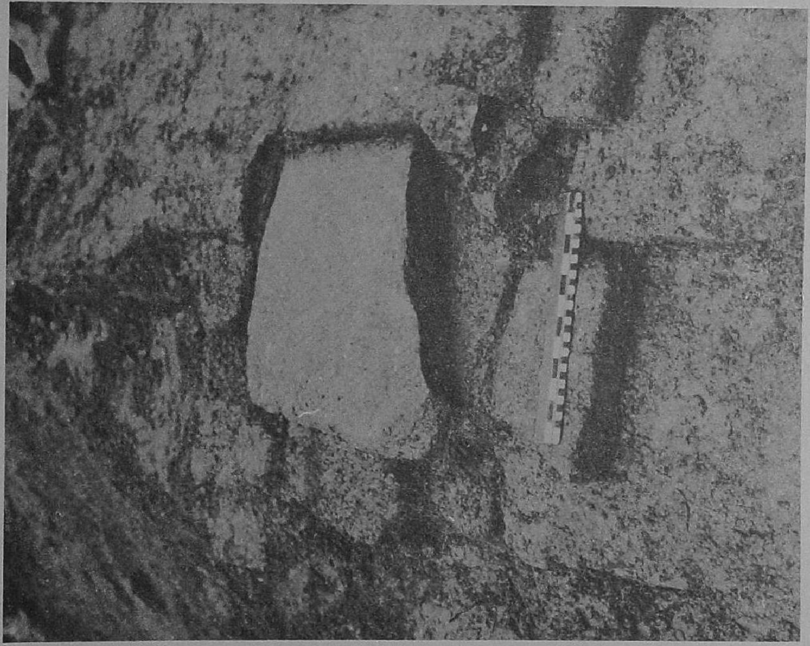

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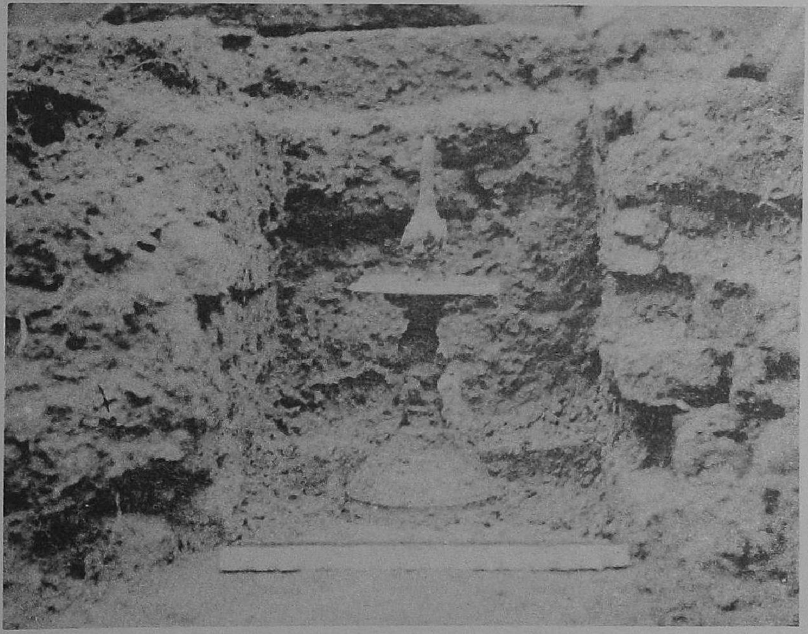

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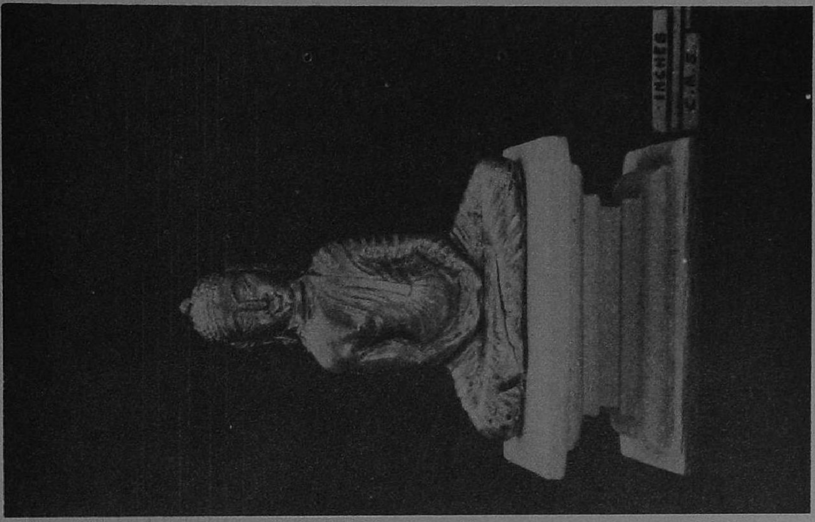

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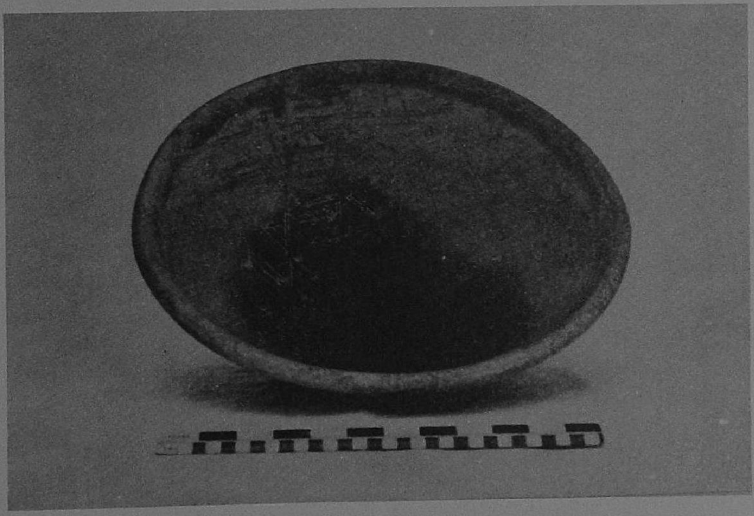

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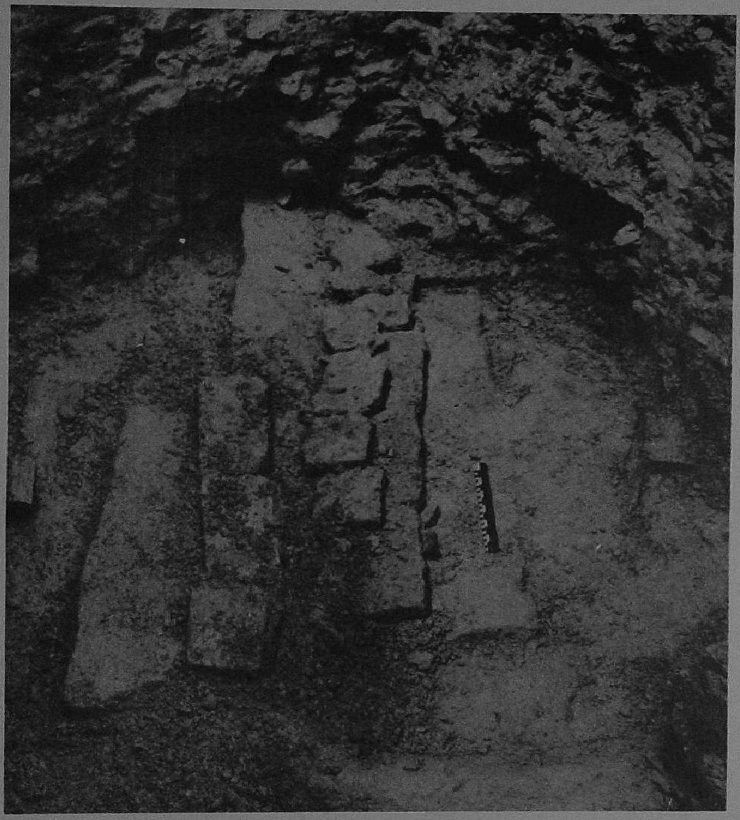

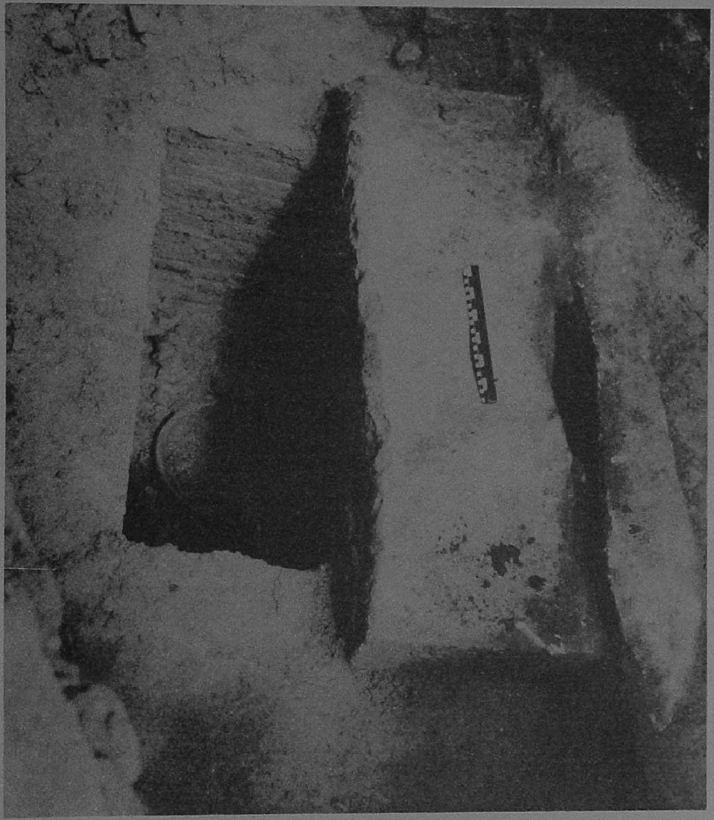

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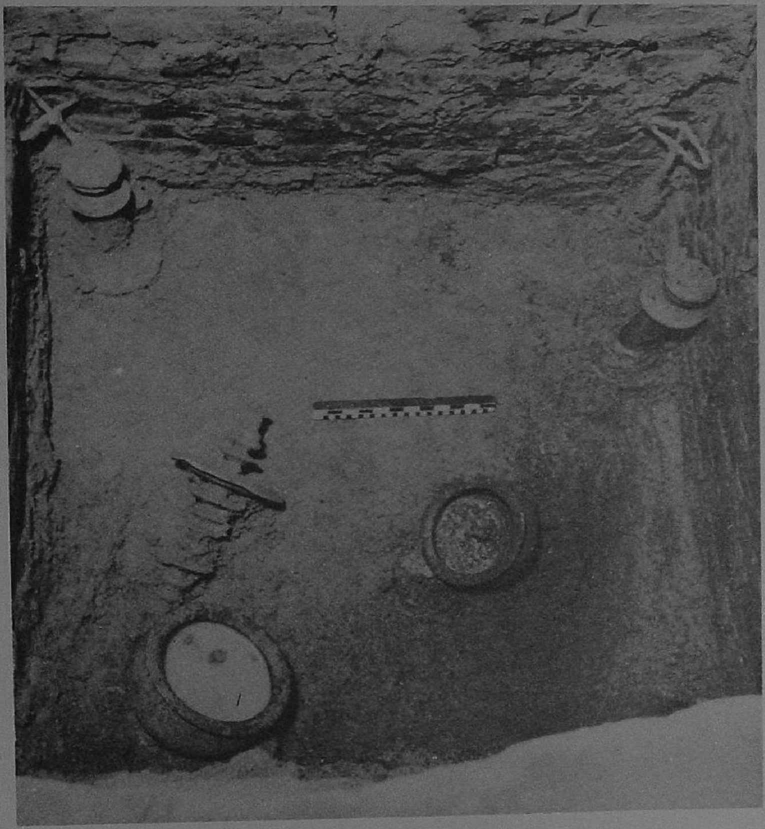

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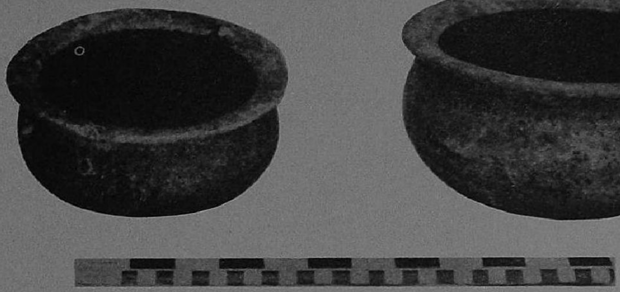

72

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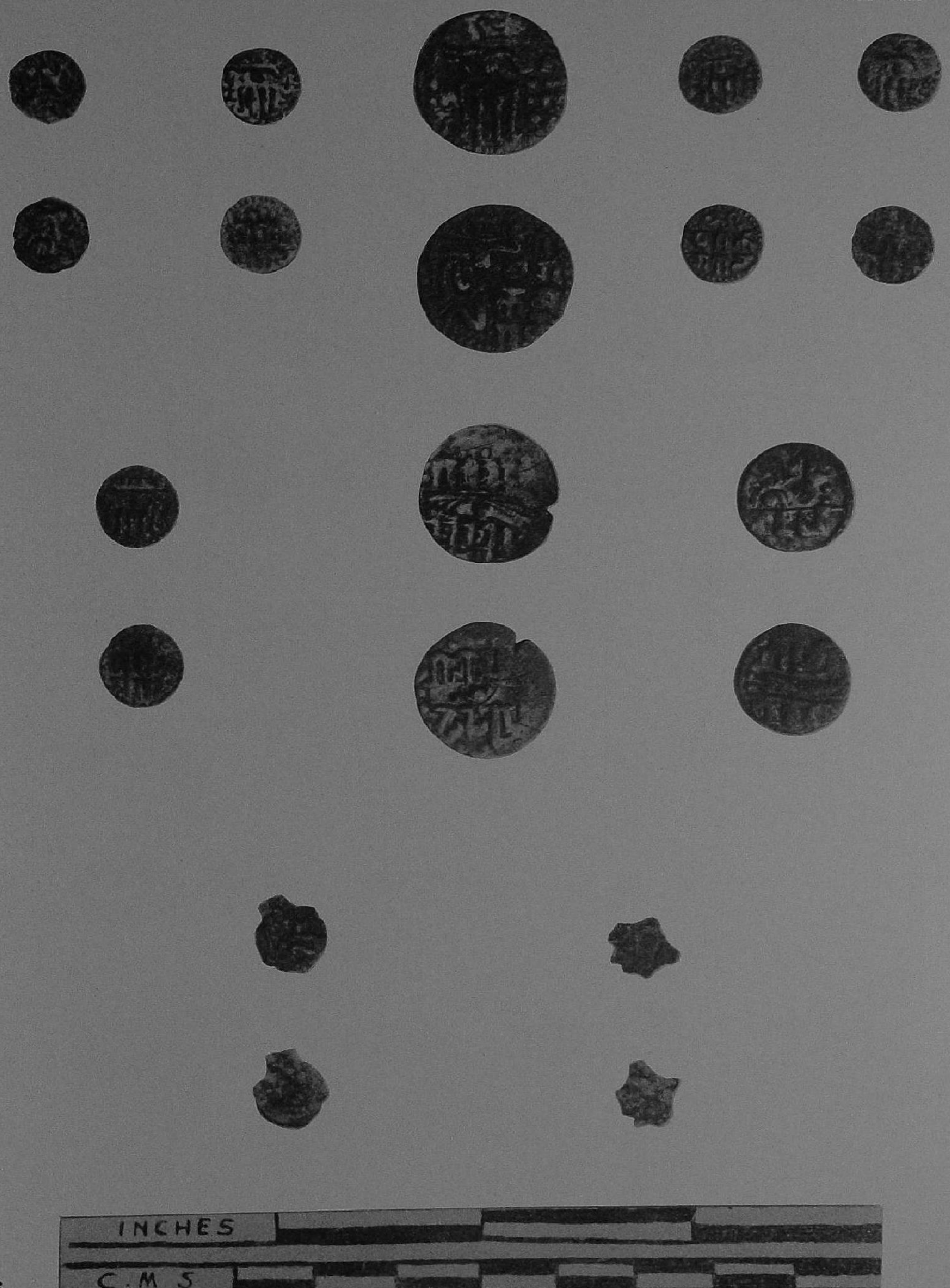
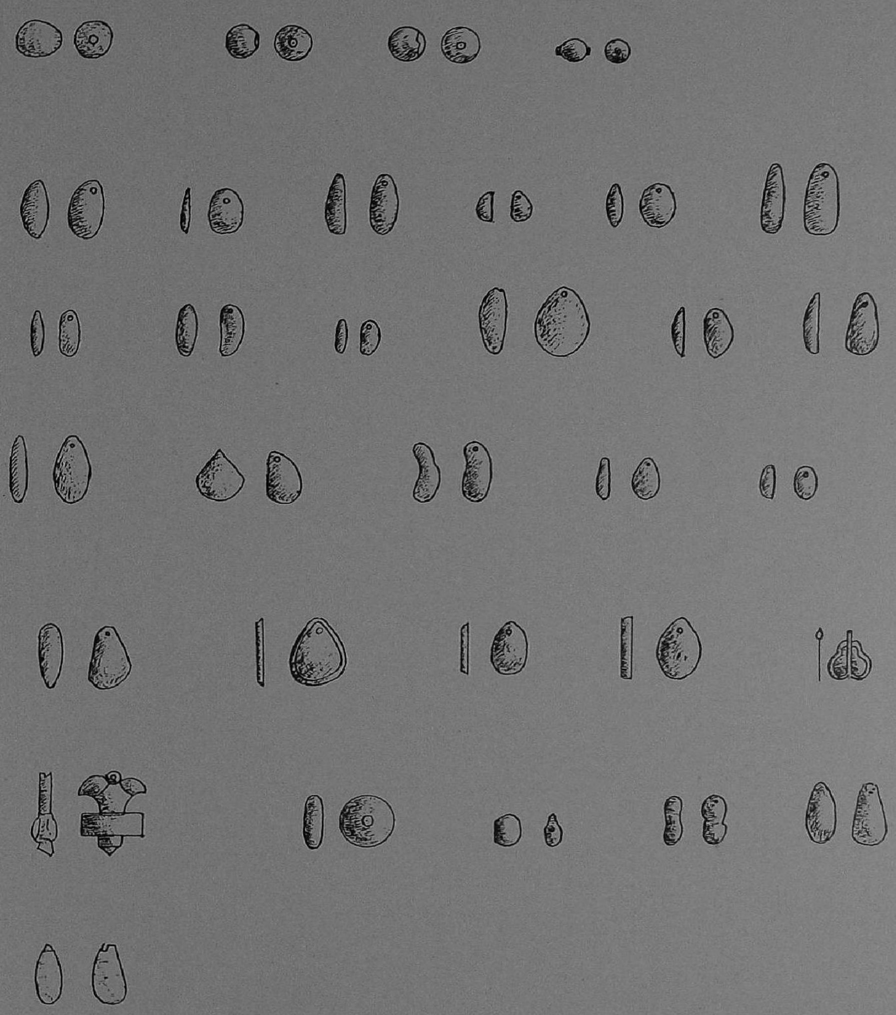
INCHES
C.M.S

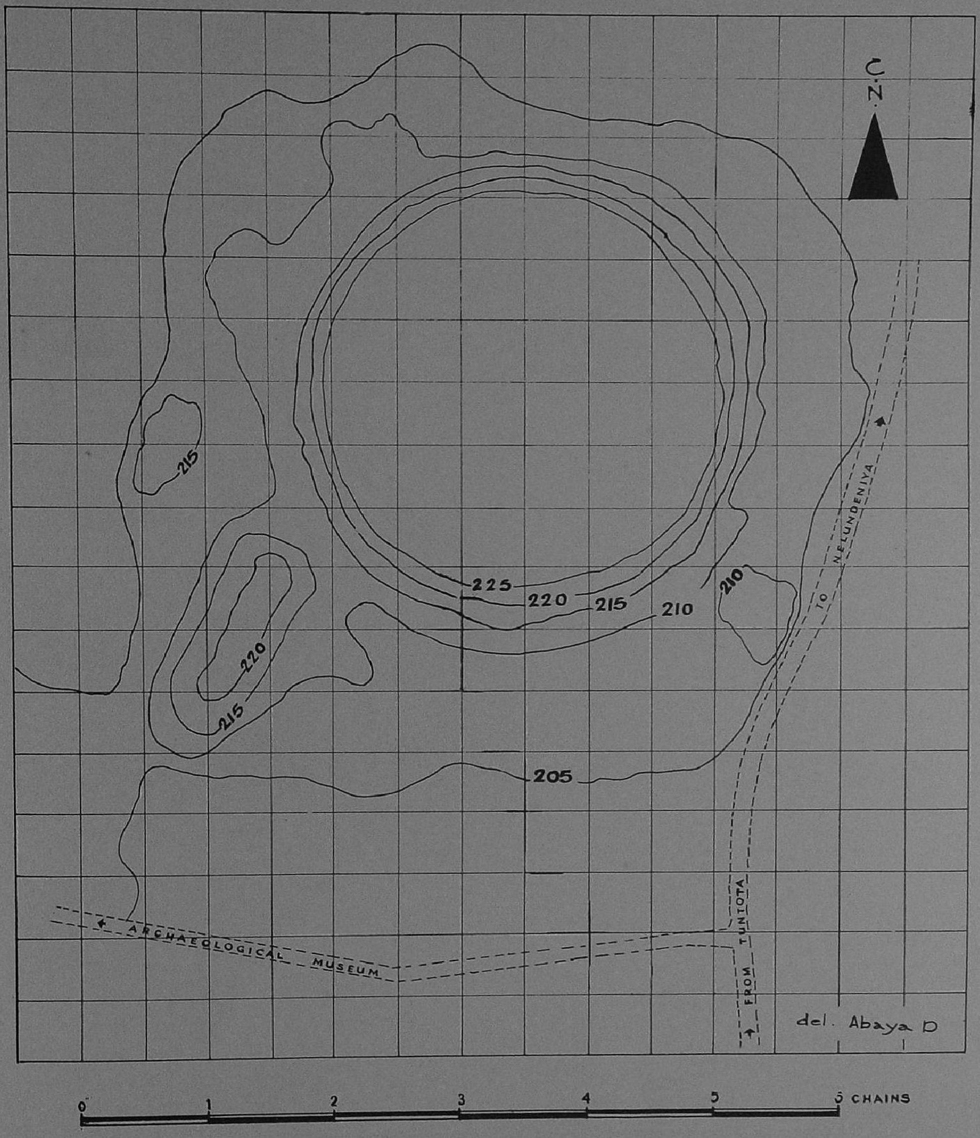
INCHES
2
C.M.S
6

INCHES
2
C.M.S.
6

Plate XLV



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225
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TO NELUNDENIYA
FROM TUNTOTA
ARCHAEOLOGICAL MUSEUM
del. Abaya D
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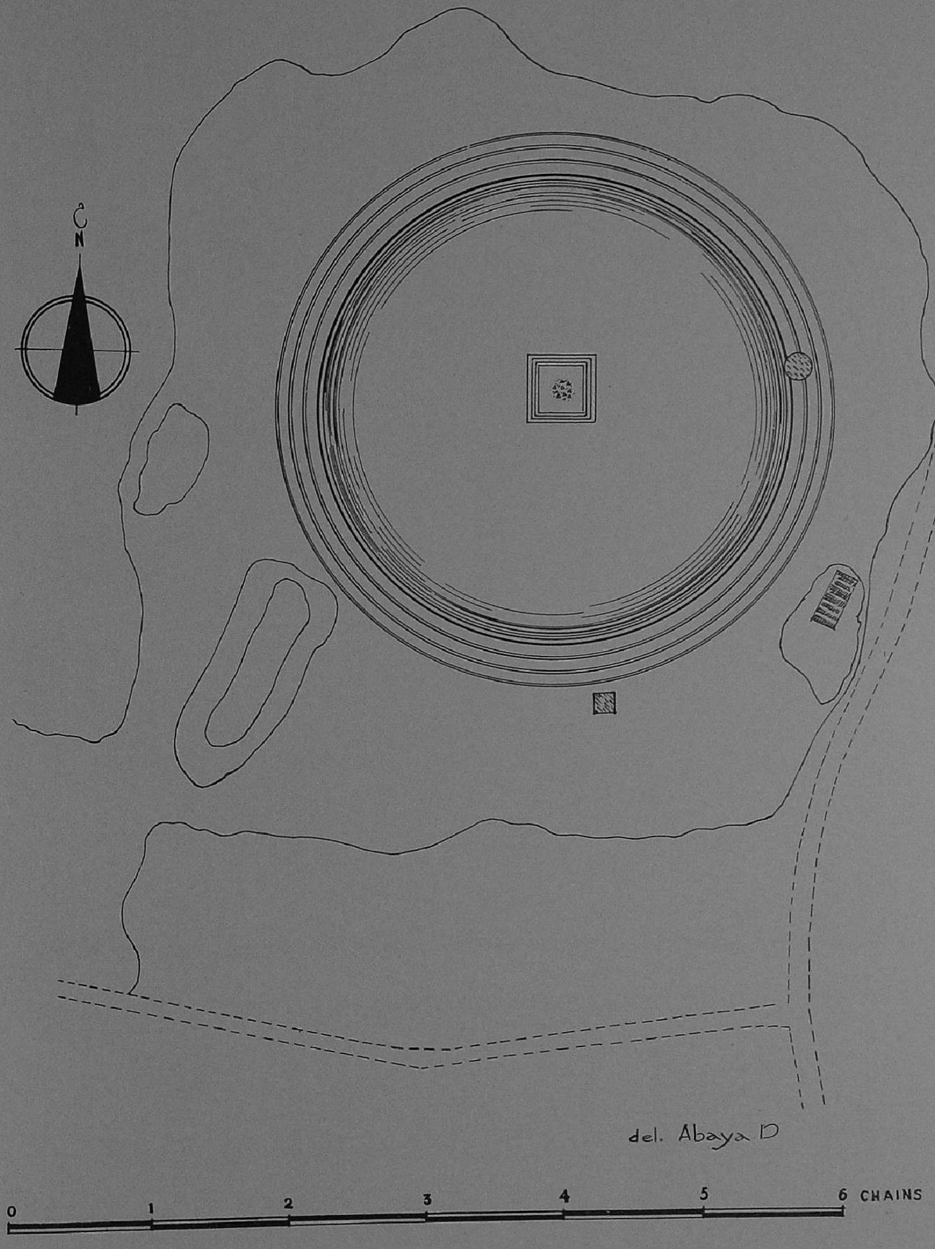
3
4
5
6 CHAINS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del. Abaya D
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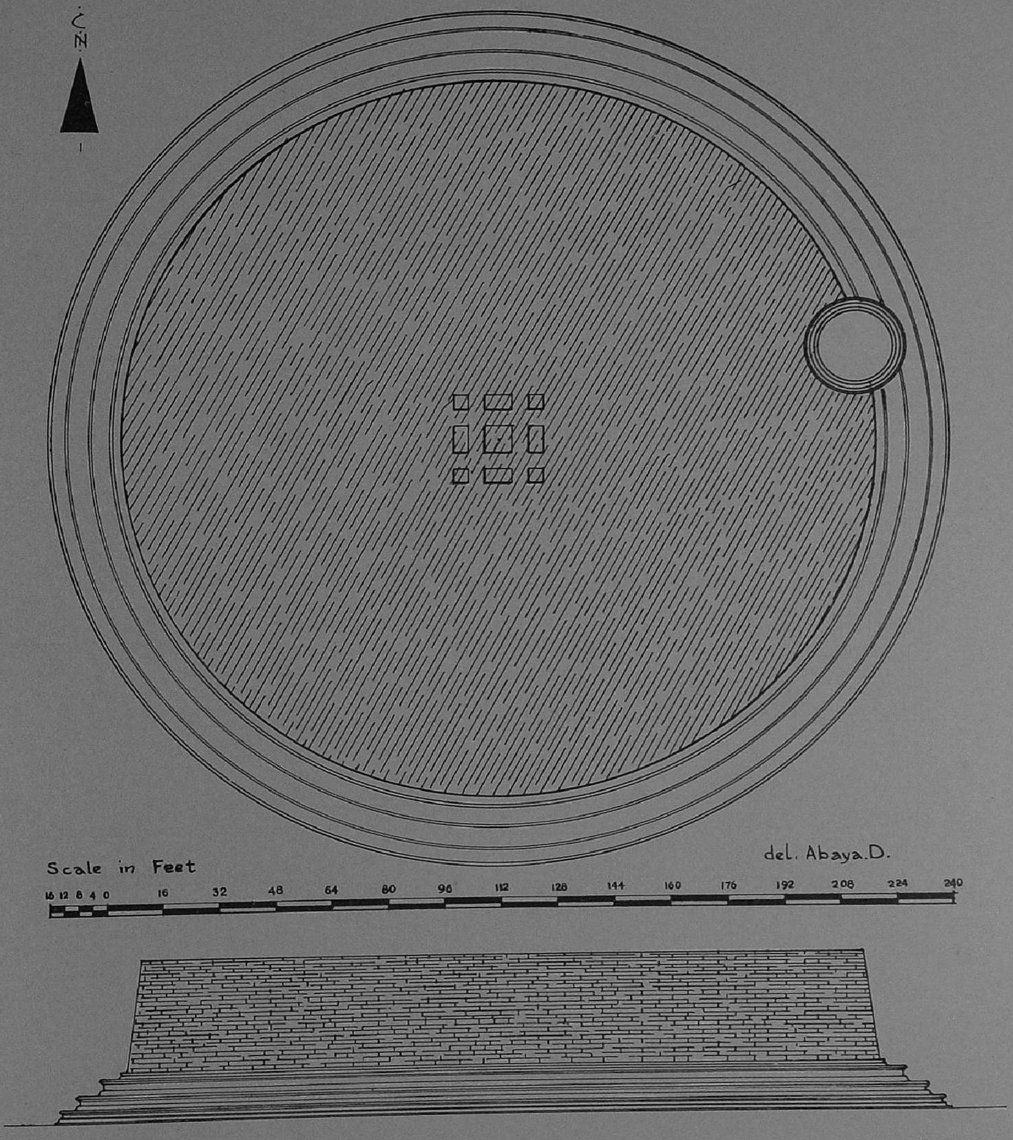
6 CHAINS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Scale in Feet
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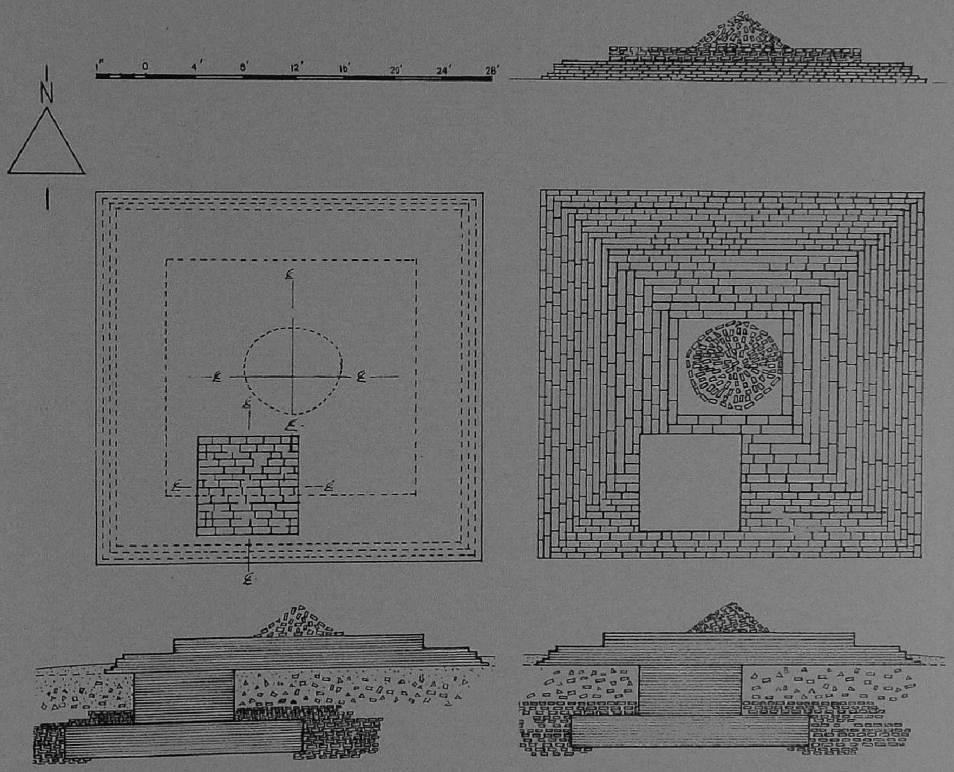
del. Abaya.D.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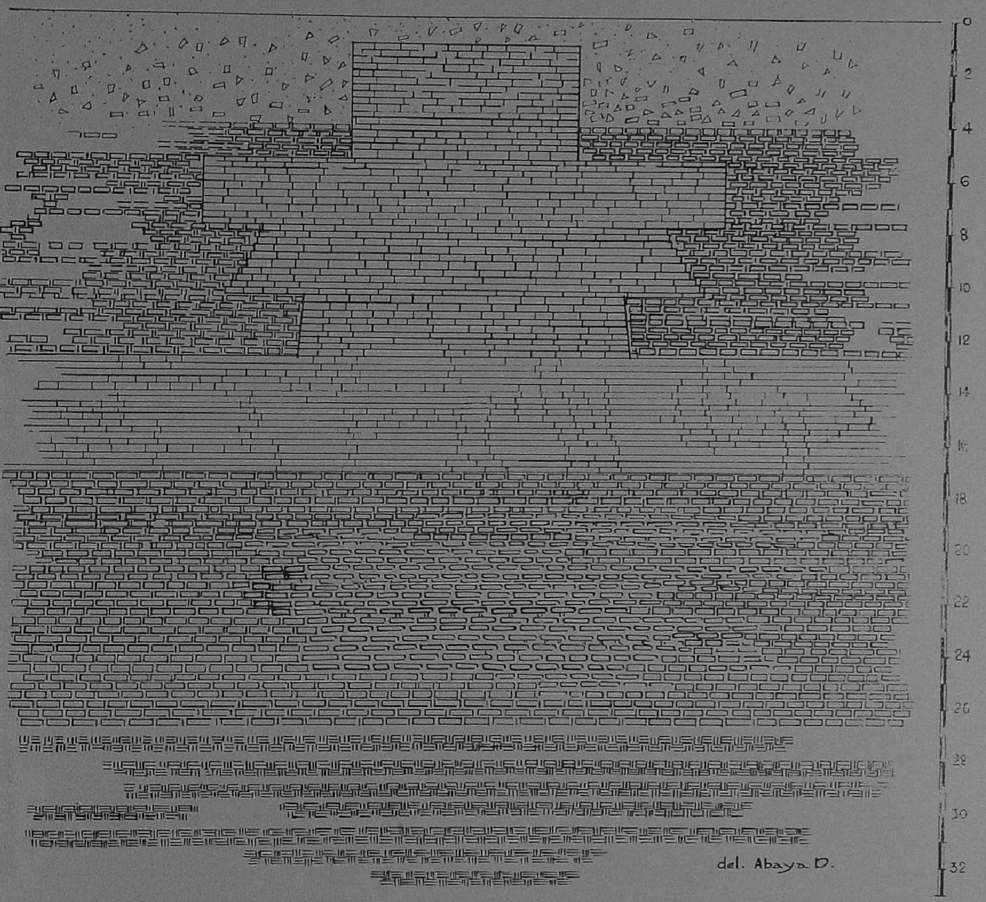
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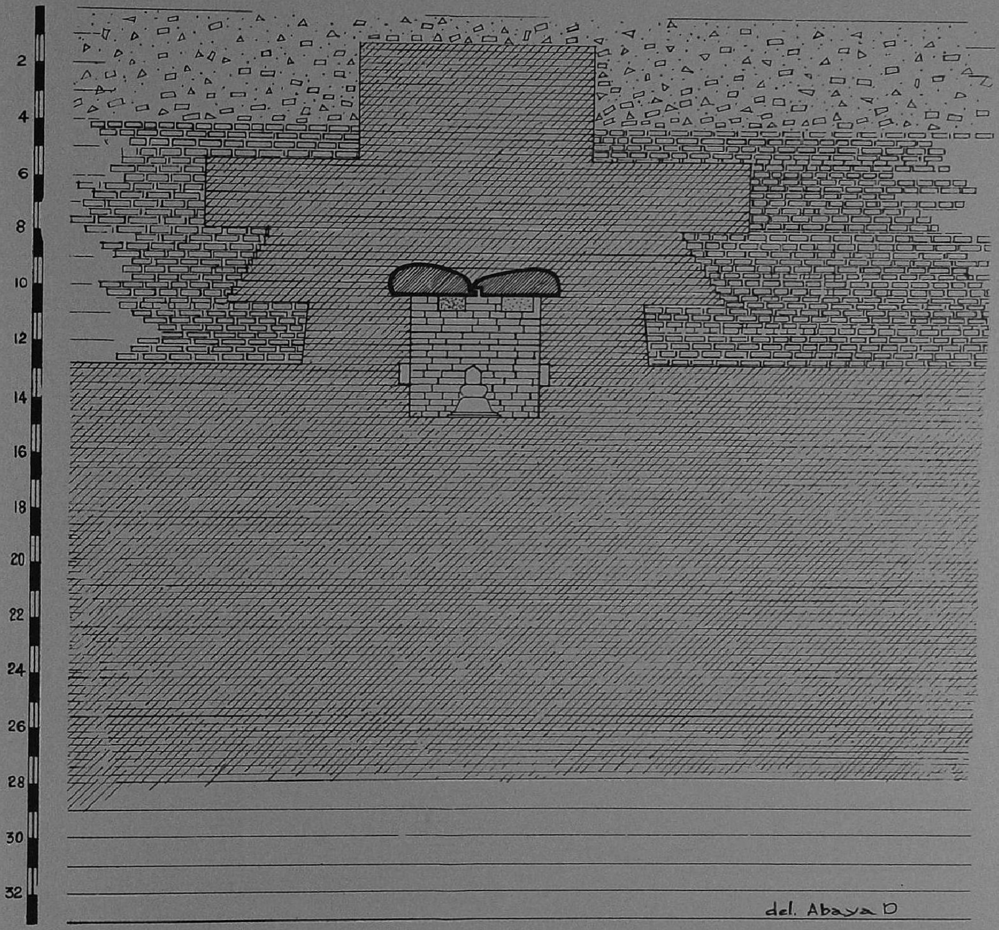
del. Abaya D.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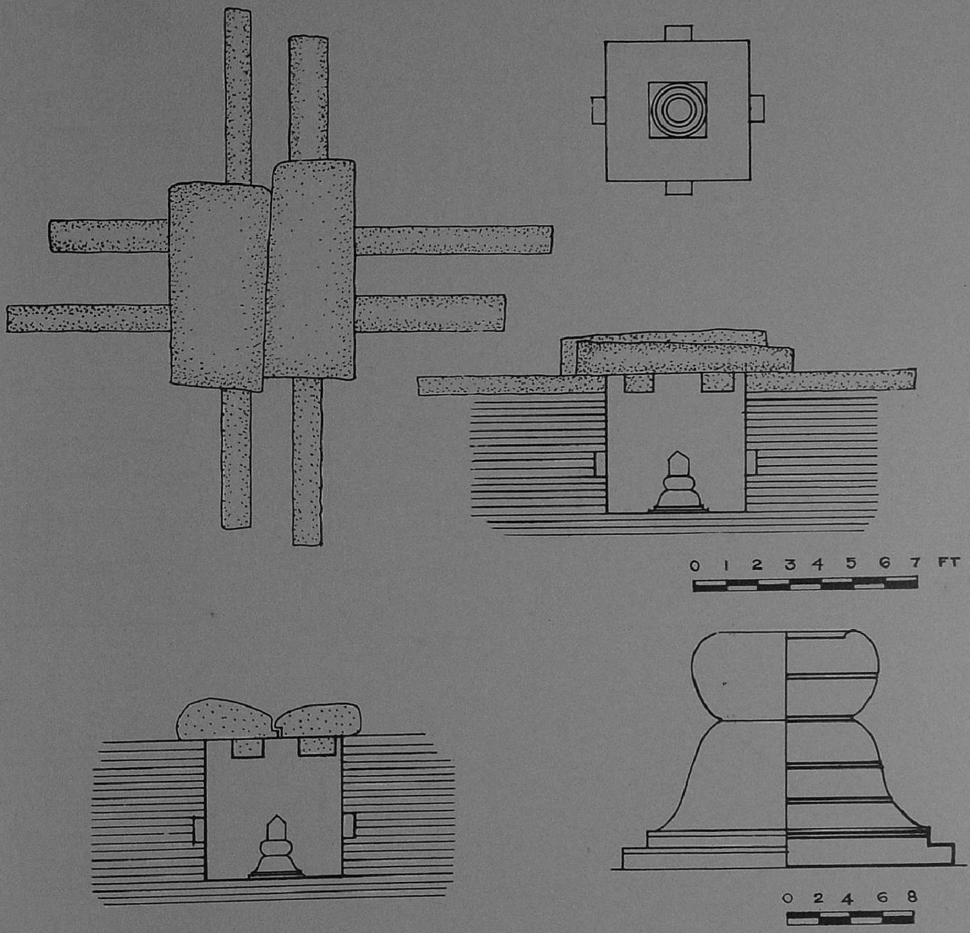
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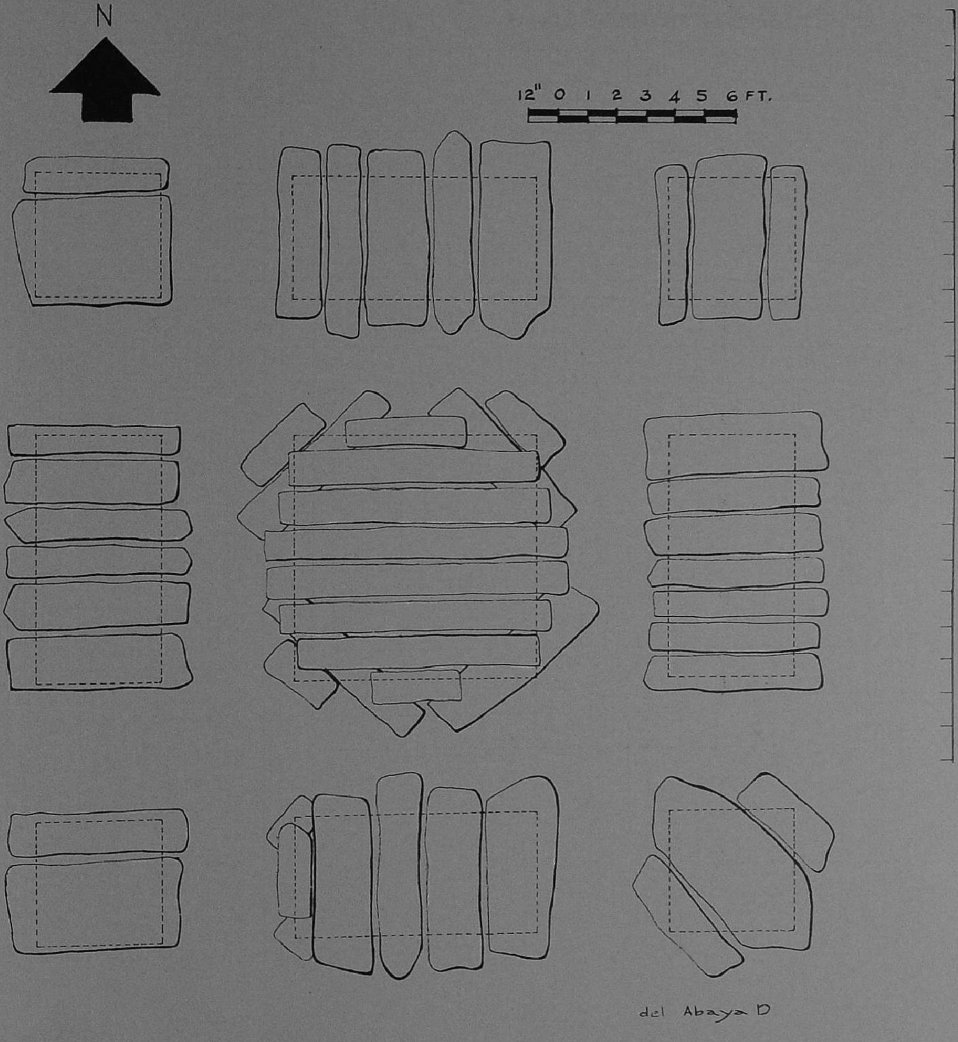
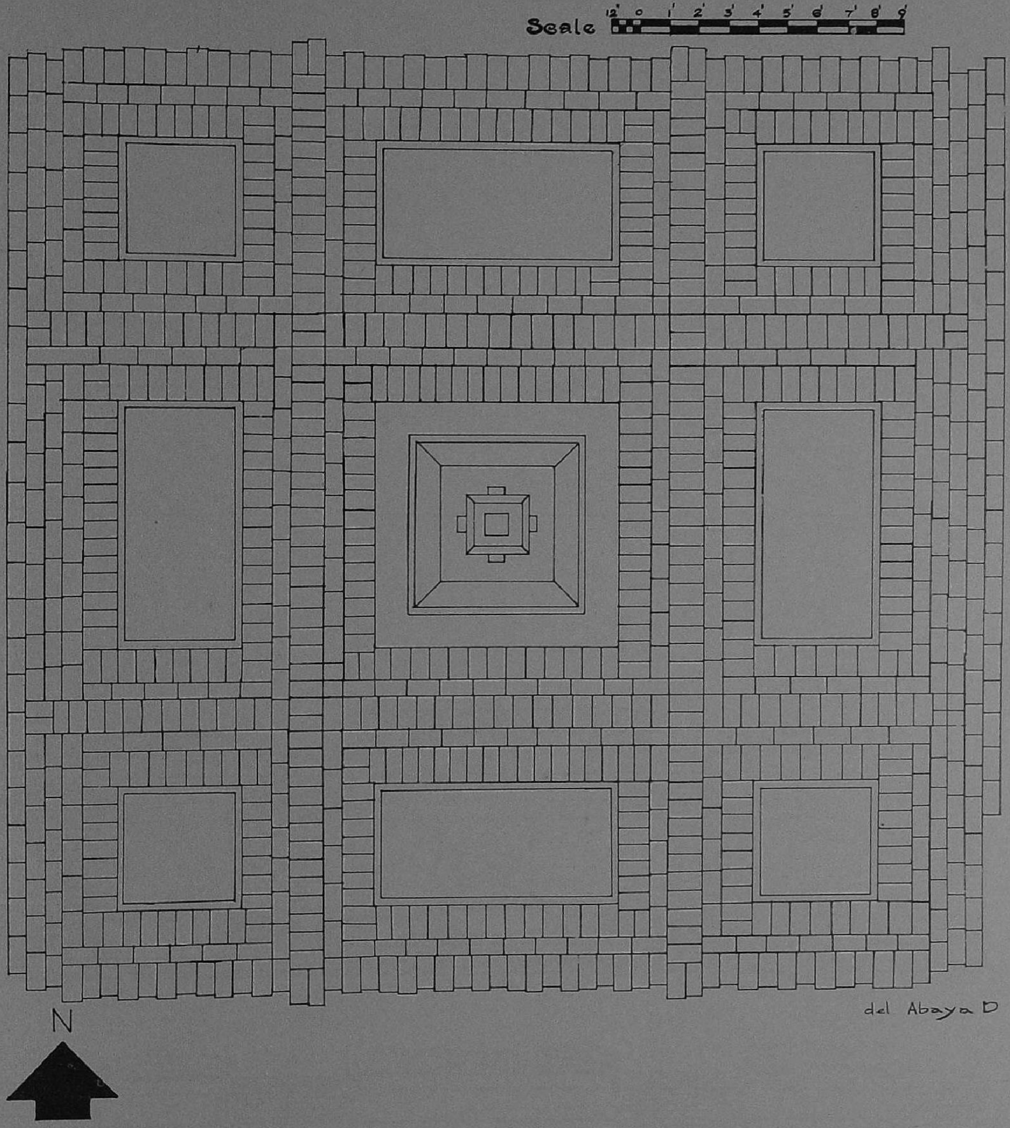
0 2 4 6 8


N
12" 0 1 2 3 4 5 6 FT.
del Abaya D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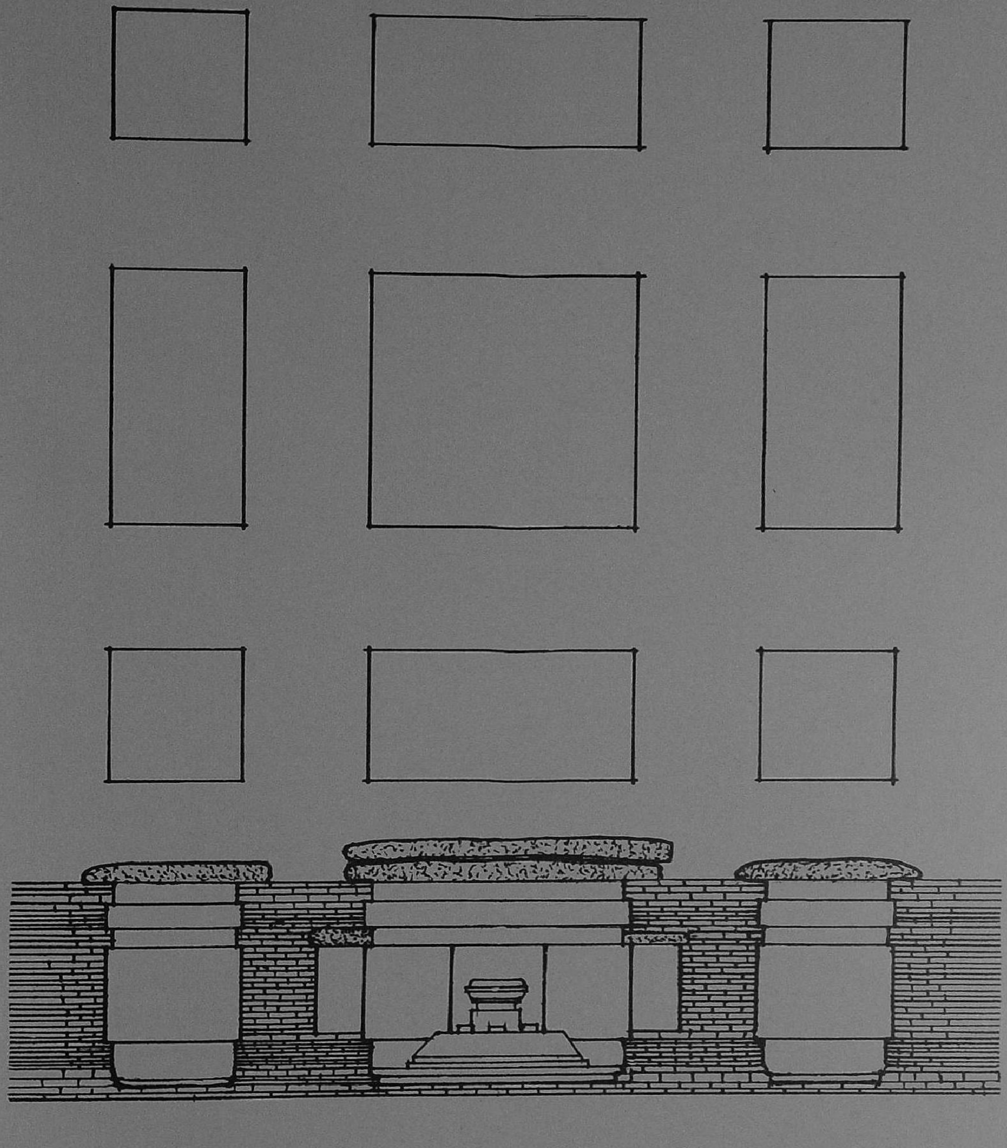
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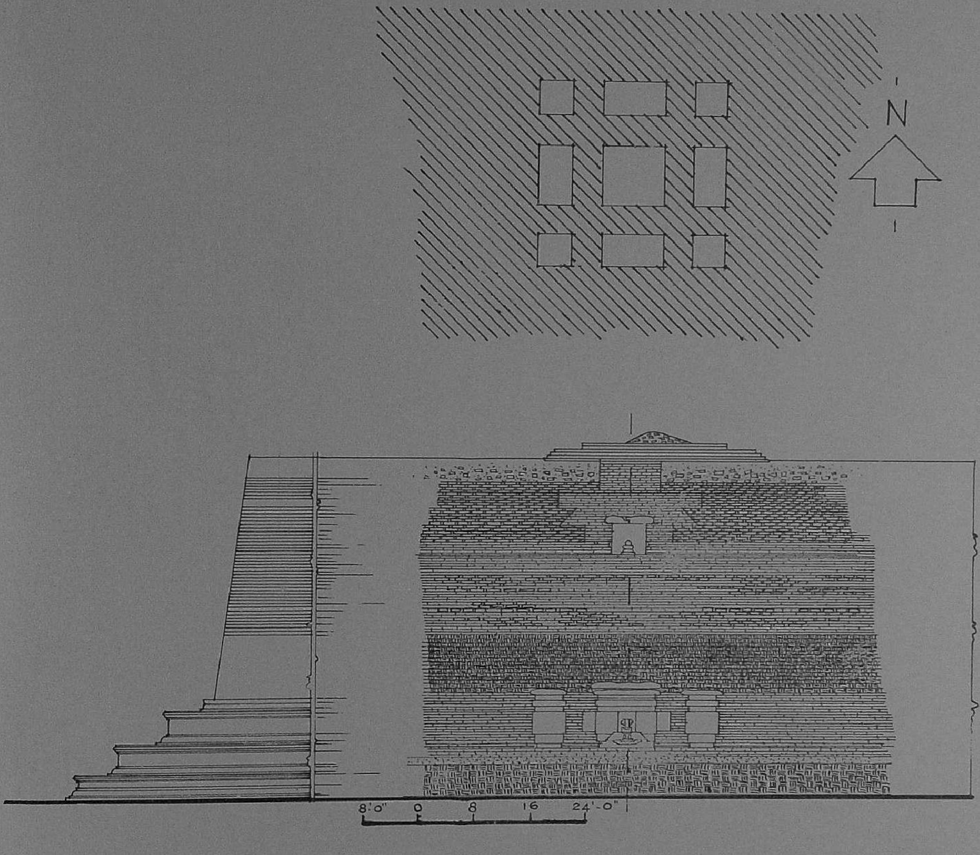

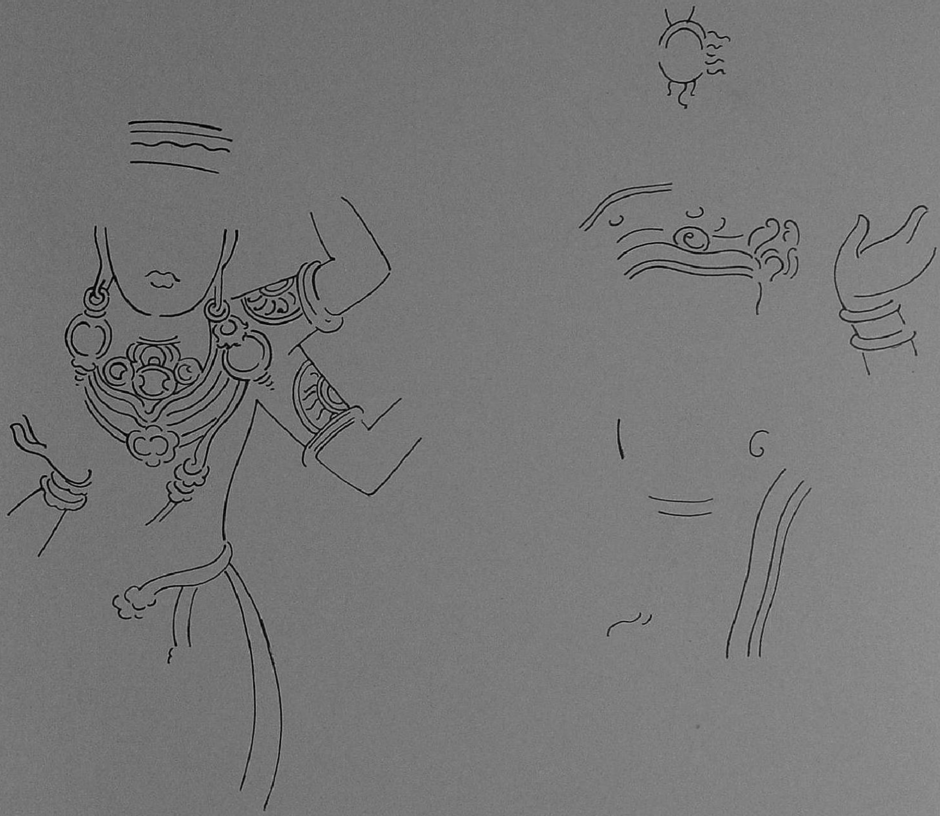

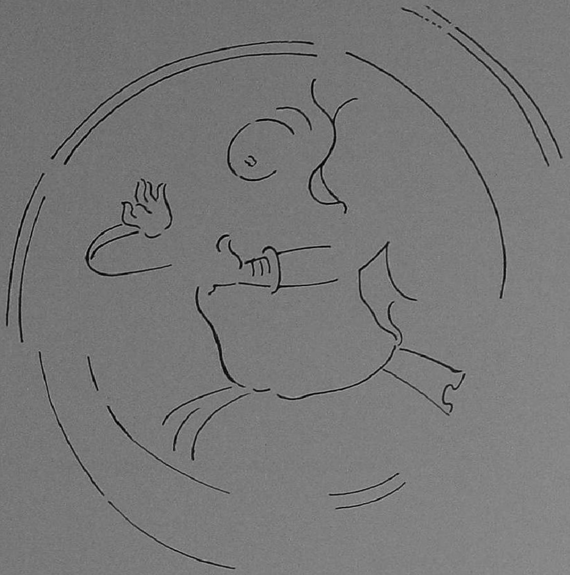

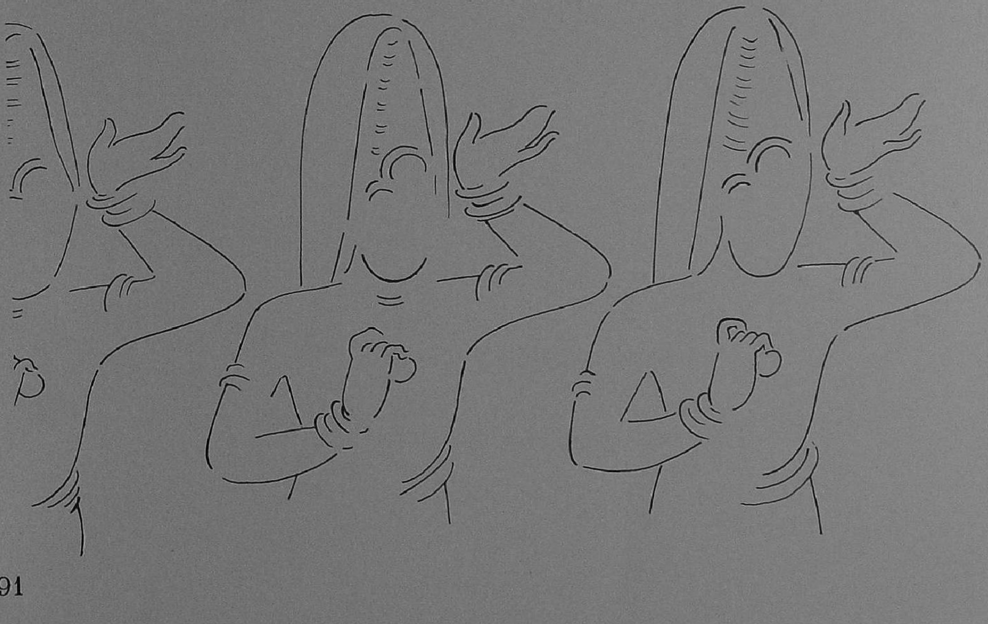

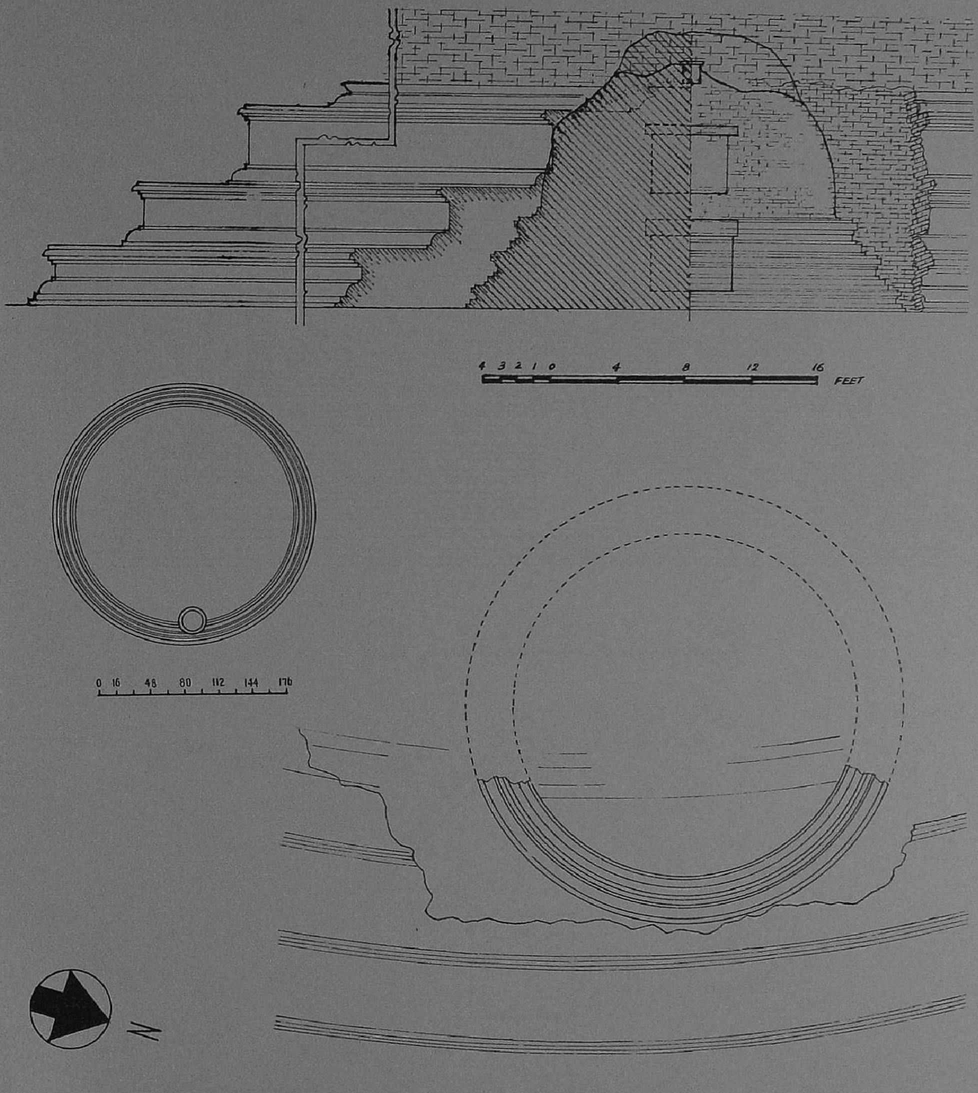
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0 16 48 80 112 144 176
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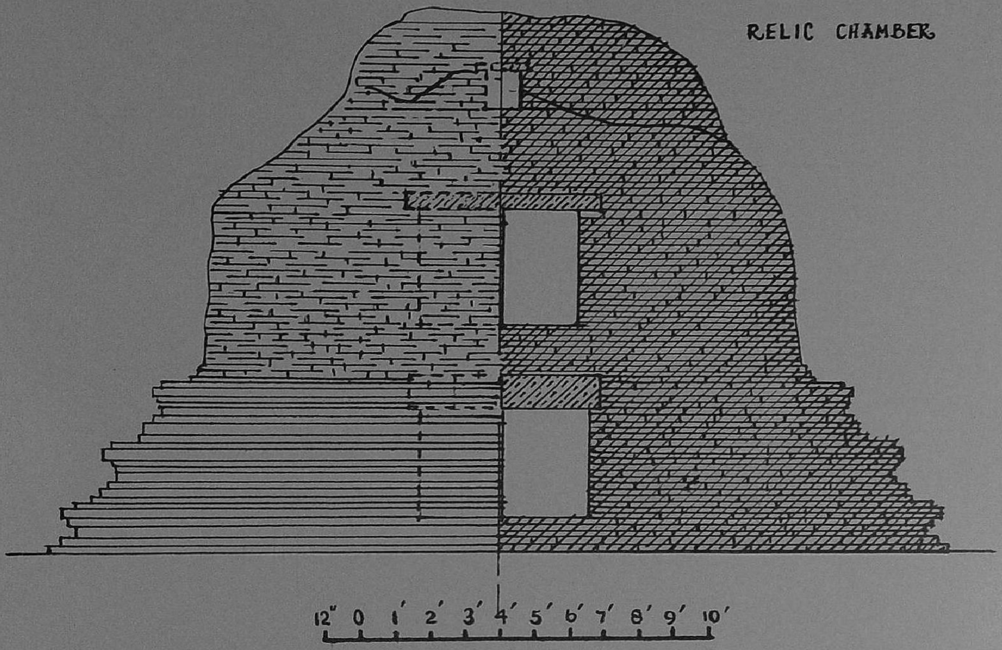
HALF ELEVATION AND SECTION OF SMALLER DĀGÄBA



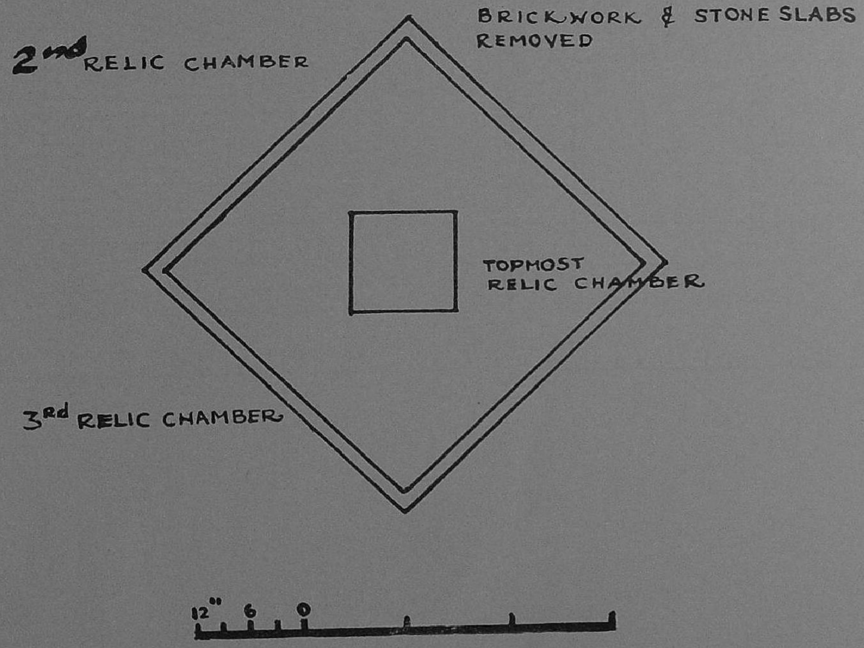
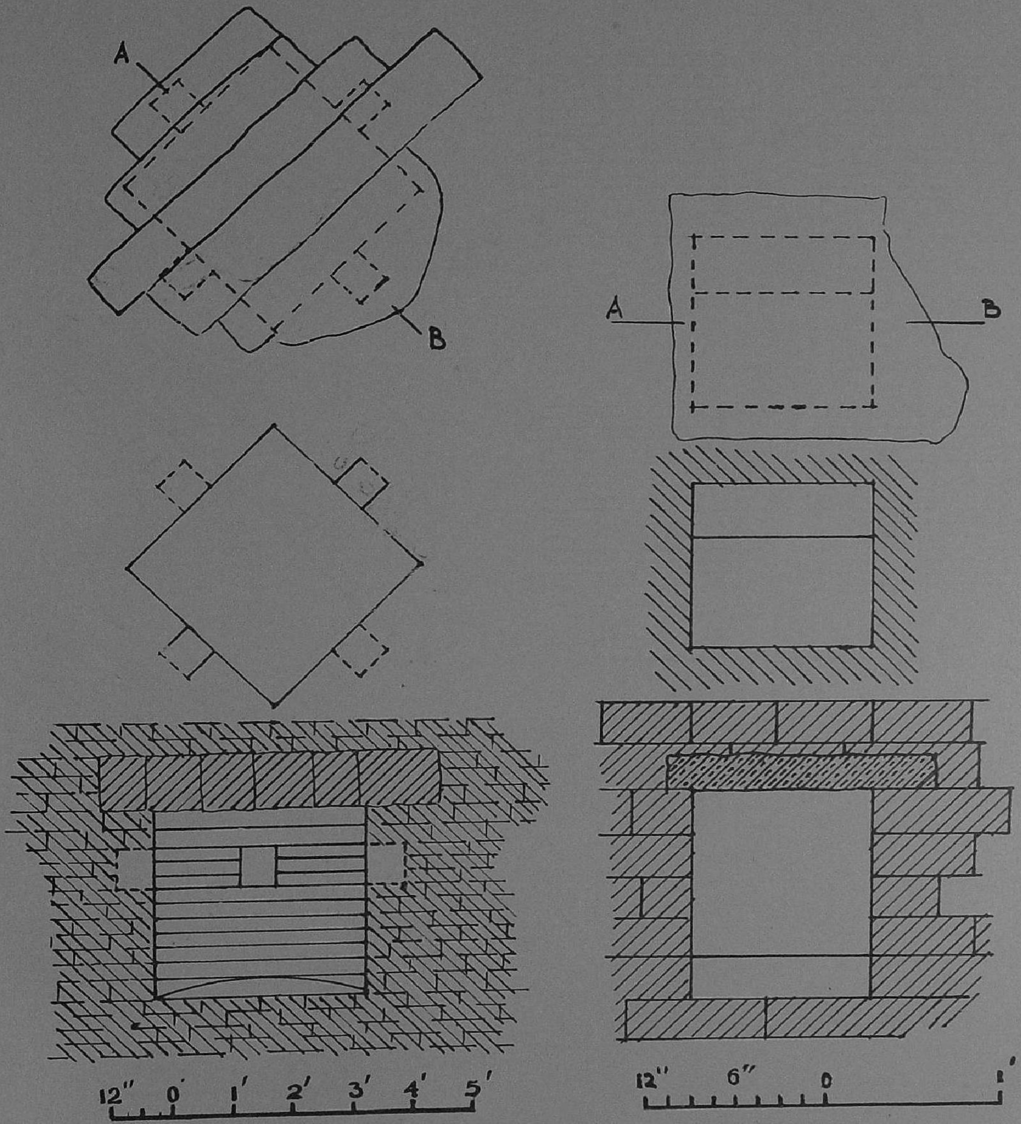
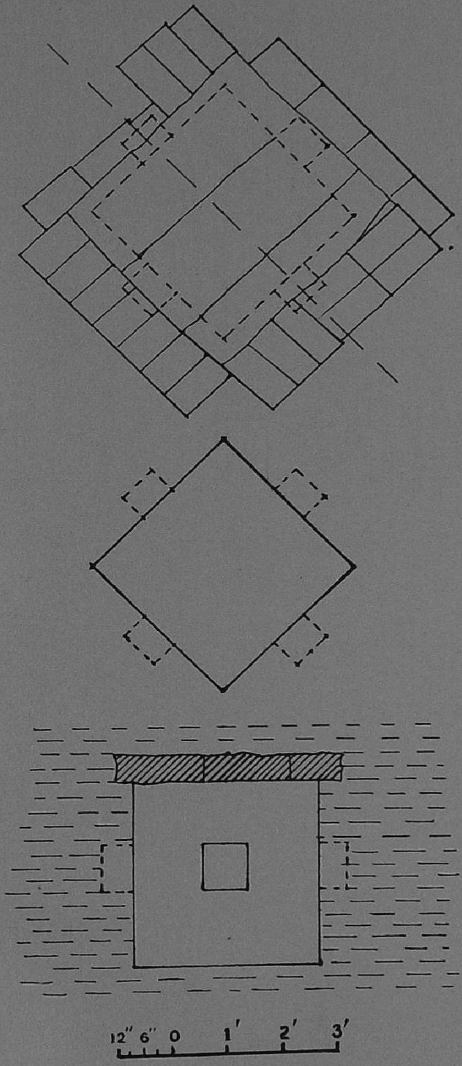
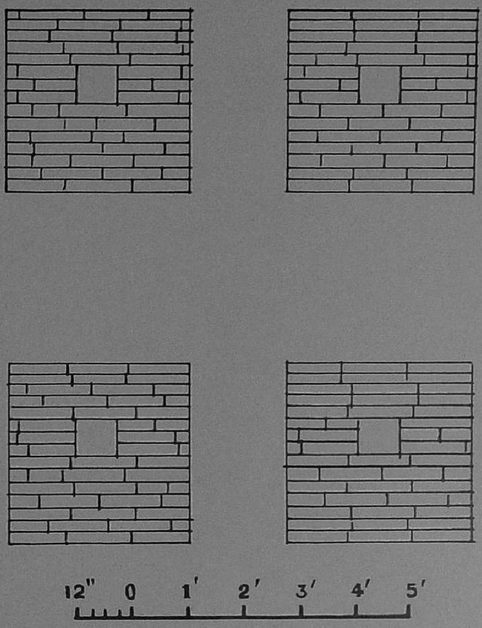


Plate LXIII




12" 6" 0 1' 2' 3'


12" 0 1' 2' 3' 4' 5'

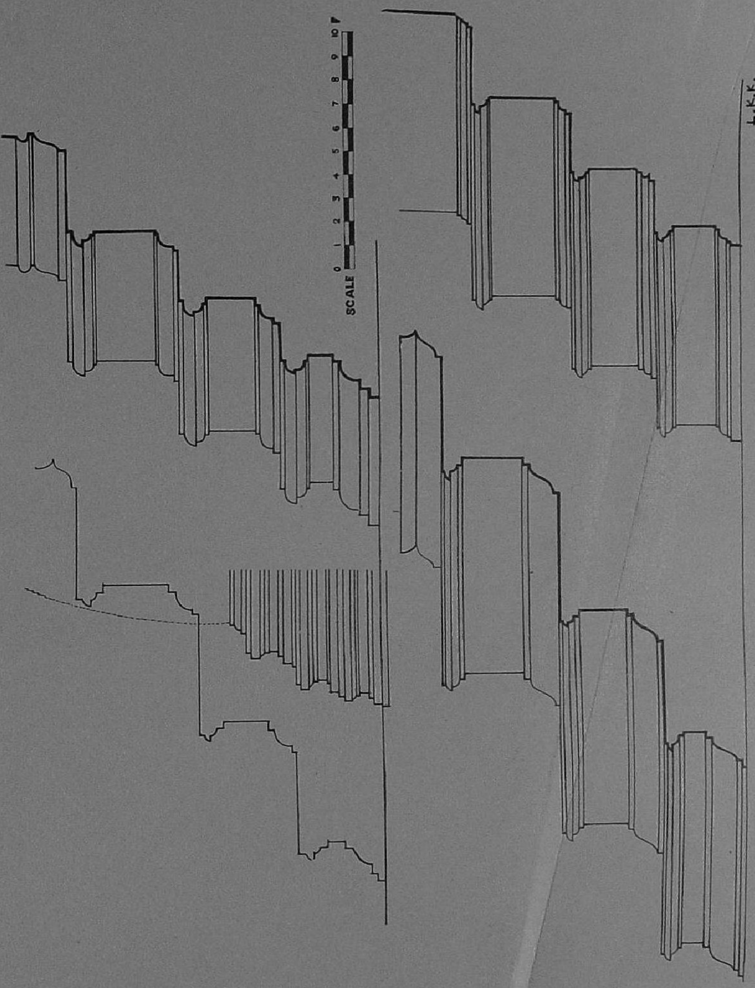
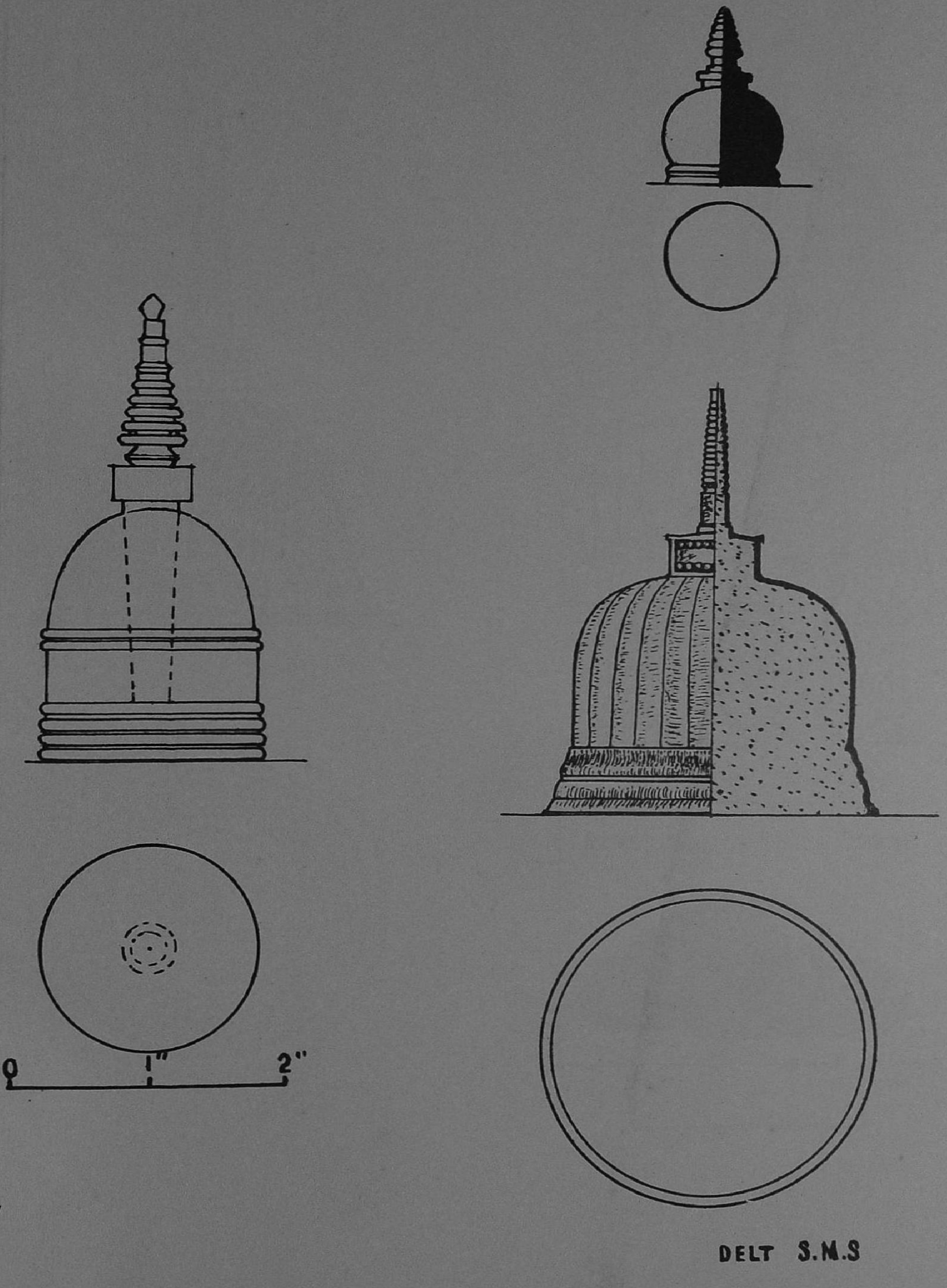
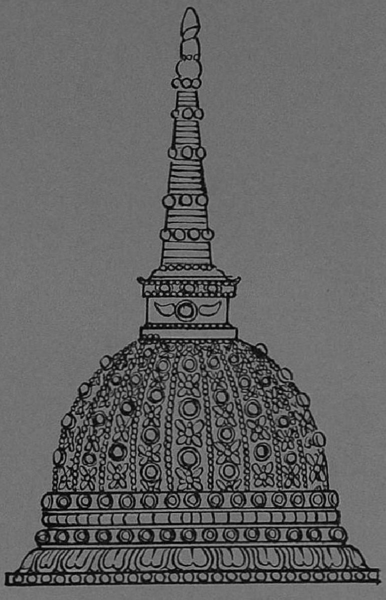
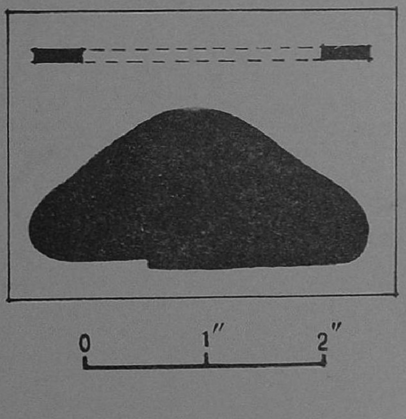

SCALE
0 1 2 3 4 5 6 7 8 9 10
L.K.K.

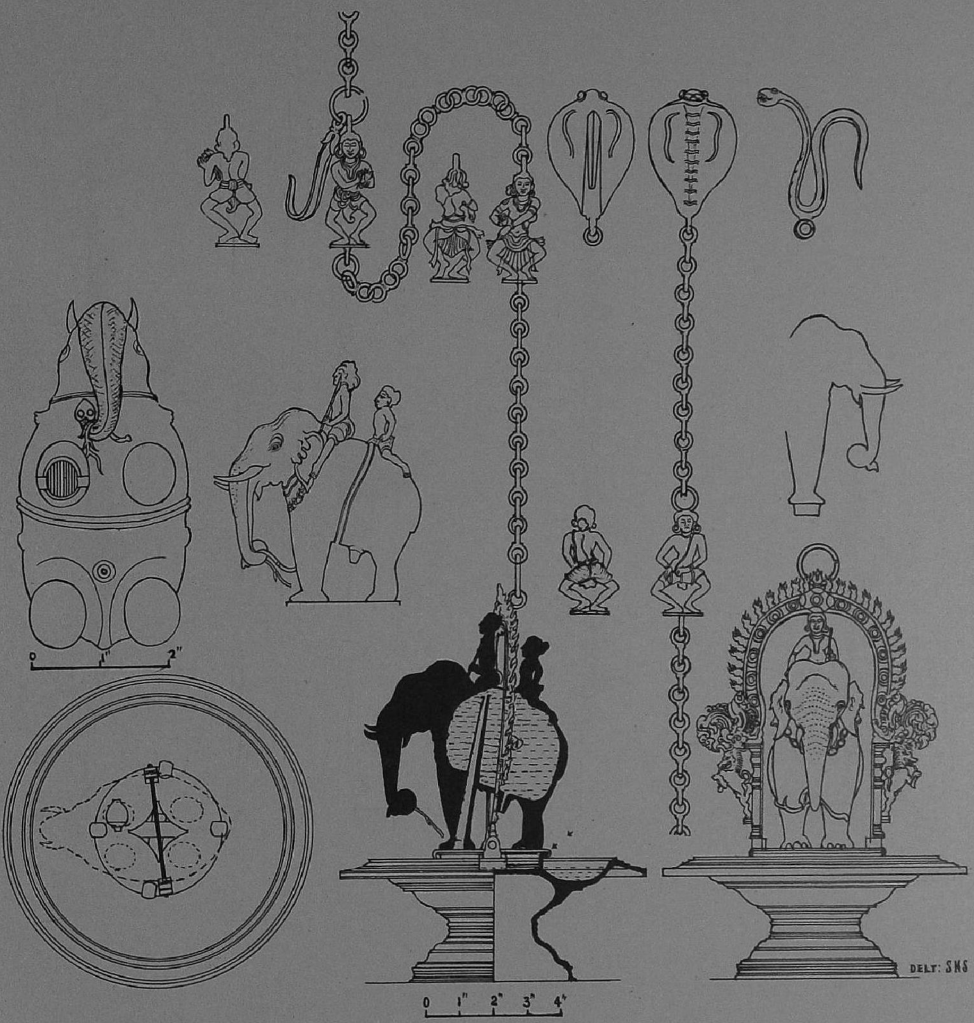
Plate LXVI

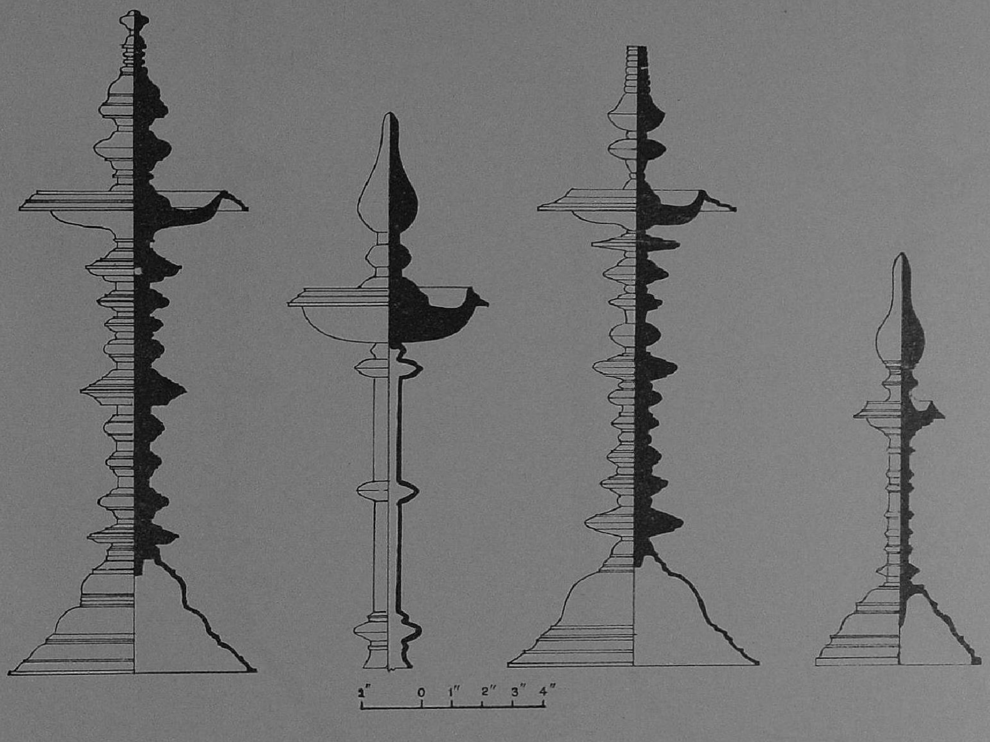


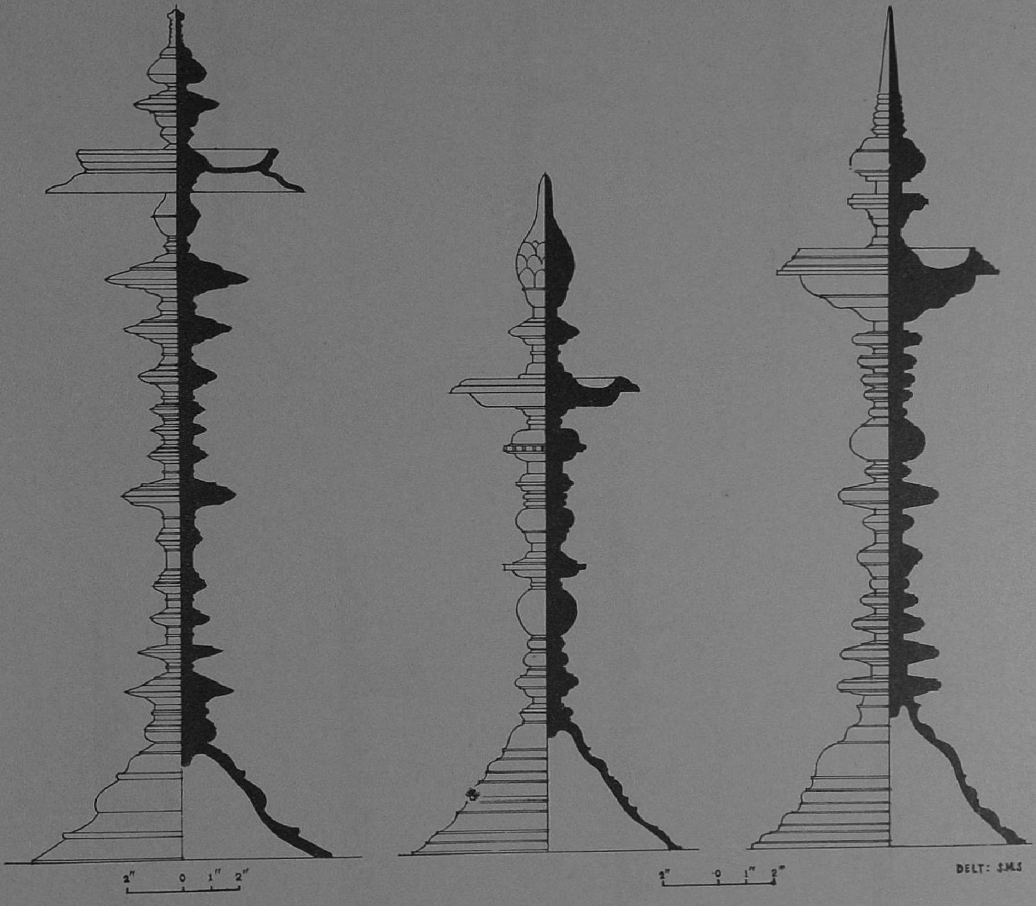
DELT S.M.S

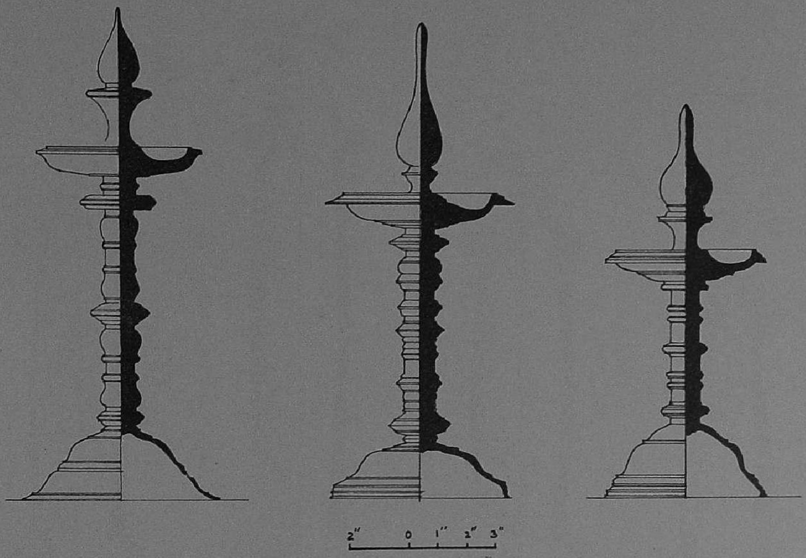


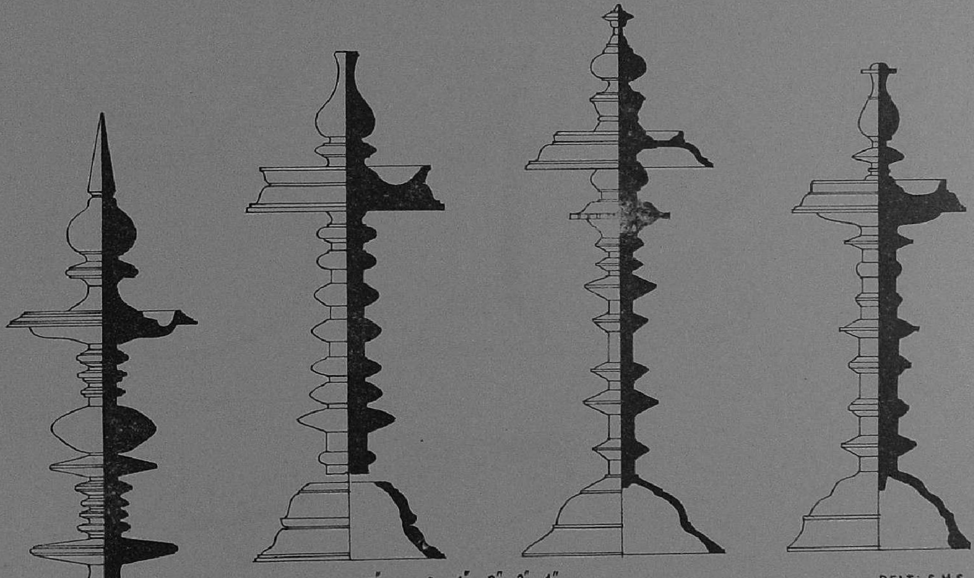

0
1"
2"

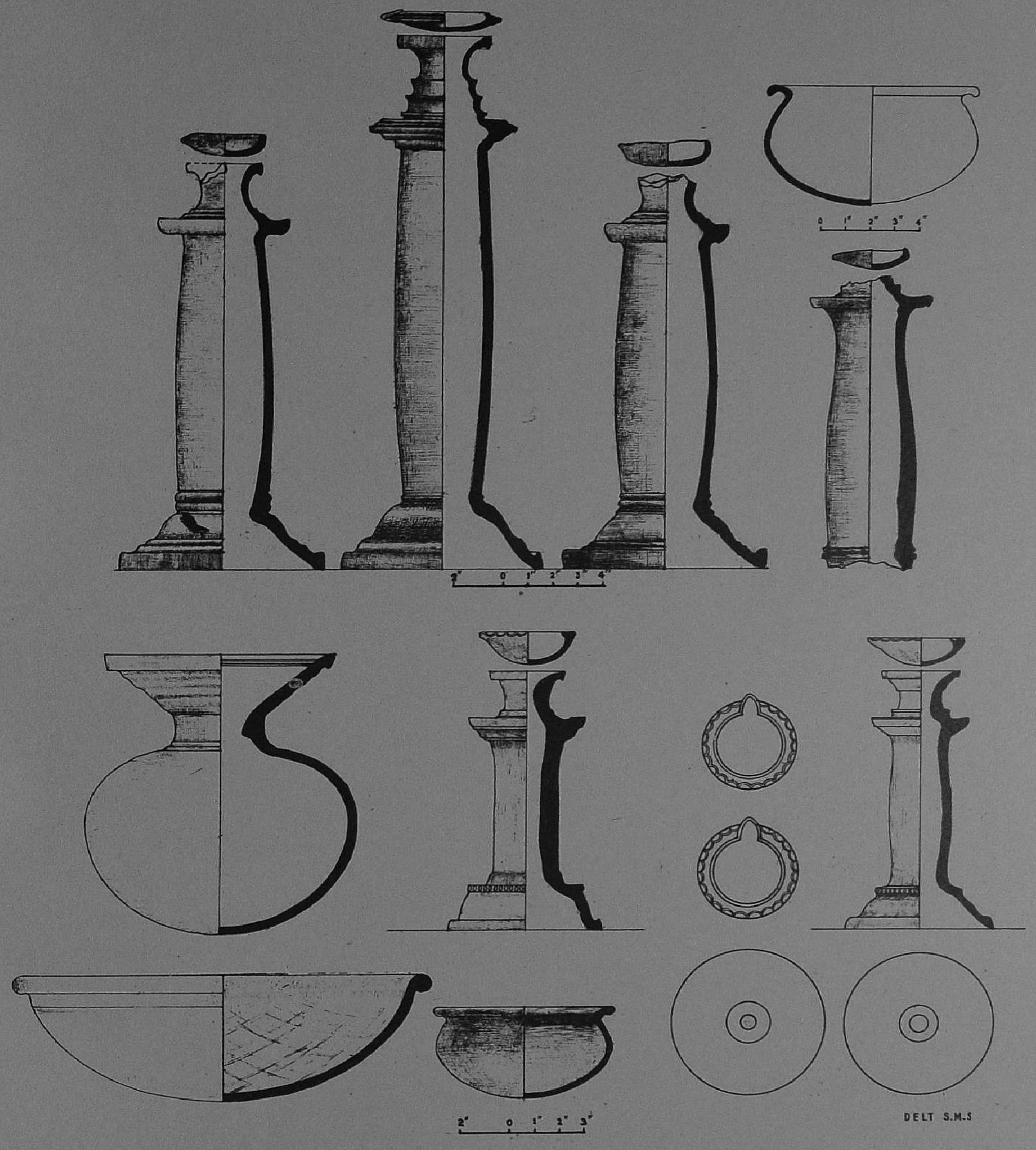

0
1"
2"
0
1"
2"
3"
4"
DELT: SNS


2" 0 1" 2" 3" 4"


2" 0 1" 2"
2" 0 1" 2"
DELT: S.M.S


2" 0 1" 2" 3"


1" 0 1" 2" 3" 4"
DELT: S.M.S


DELT S.M.S